Vol. X No. 1, January, 1974 $1.20

# THE EAST

Ancient Japanese Hunting and Fishing Methods

Buddhism—Some More Thoughts on the Subject

Minamoto no Sanetomo—The Poet Shogun

The Samurai and Modern Enterprises

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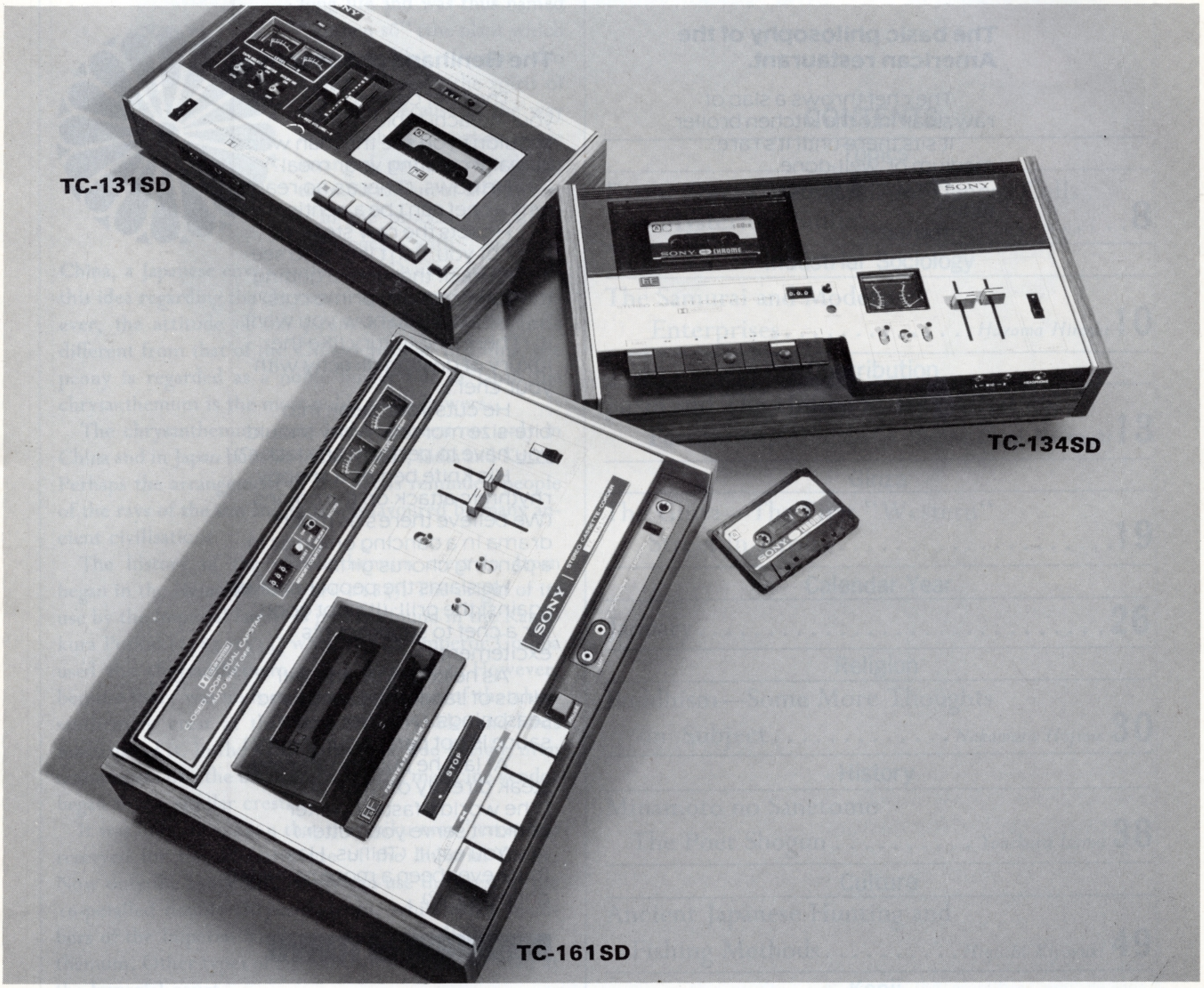


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The waiter brings it to your table.

You eat it.

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The chef comes right up to your hibachi table. (Why shouldn't you see the man who's actually creating your meal?)

He bows. (There's no reason why a chef can't be a gentleman.)

He sets the raw steak in front of you. (Isn't it nice to see for yourself that you're getting the very freshest, prime cuts?)

He asks you how you want it. (There's no luxury like the luxury of dealing directly with your chef.)

He cuts your steak into bite-size morsels. (Why should you have to perform any labor?)

His knife begins a snappy, rhythmic attack on the onions. (We believe there's as much drama in a dancing onion as in a dancing chorus girl.)

He slams the pepper shaker against the grill. (It's not good for a chef to suppress his excitement.)

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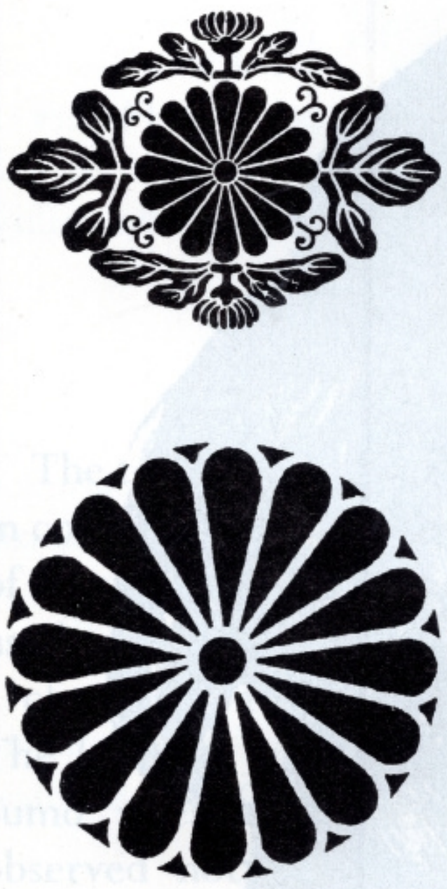
# THE EAST

## COVER



"Kiku-mon" is the Japanese name of the crest on which the chrysanthemum flower and leaf are depicted. The number of the petals of the chrysanthemum varies from 6 to 36.

In China, the chrysanthemum was supposed to be the medicine which would prolong life and was thus named "En-nen-sō" (the plant which prolongs life). It was also called "Nissei" (the spirit of the sun), because of the way in which the petals were arranged, and was regarded as the most radiant of all flowers.

In the process of cultural exchanges with mainland China, a Japanese envoy in the Tang Dynasty introduced this idea regarding the chrysanthemum into Japan. However, the attitude of the Japanese people was a little different from that of the Chinese people. In China, the peony is regarded as a noble flower but in Japan the chrysanthemum is the most noble of all flowers.

The chrysanthemum crest had been seen not only in China and in Japan but also in Babylonia, India and Korea. Perhaps the arrangement of the petals reminded people of the rays of the sun and thus was favoured by many ancient civilisations.

The history of the chrysanthemum crest in Japan began in the Heian Period (781–1185). The origin of its use by the Imperial family is perhaps found in the Kamakura Period (1185–1333) when the ex-Emperor Gotoba used the chrysanthemum as his own crest. However, because there was no restriction on the use of the chrysanthemum crest at that time, many nobles and lords made use of it. In the latter part of the Edo Period, even commoners like the blacksmith and the medicine vendor began to use similar crests.

It was only since 1869 that the "kiku-mon" crest was reserved for the exclusive use of the Imperial family. Now only the Emperor's family can use the crest of the 16-petalled double chrysanthemum, while other members of the Imperial family use the 14-petalled chrysanthemum. Other types of chrysanthemum are also used at the Imperial court.

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# A WORD FROM THE PUBLISHER

The term "quick change" is used in commentaries on the movements of Sumo wrestlers. This term is also used to express a quick reaction or a change of attitude in daily life. The Japanese are generally good at Sumo wrestling and this can be observed not only in the movements of the body but also in the general characteristics of the Japanese people.

At any rate, the Japanese people have been demonstrating their skill in situations where quick change is required. For instance, in Japan, which until very recently displayed its image to the world by using the term "economic development," one now finds that the use of this term is avoided and excluded by journalists.

Moreover, criticism against large enterprises is so strong that their managers say very little while they just watch silently the reaction of the general public. Prohibited by the government from expanding their manufacturing facilities, they have been donating large sums of money for national welfare,. partly in order to avoid further criticism.

The government emphasizes the importance of forming a budget for national welfare, and is further showing an extremely live interest in the exchange of culture internationally.

Although there is nothing wrong in these actions as such, it is necessary to think once again about what would be the right attitude to take towards change so that change will not become simply superficial.

It is necessary to see and appreciate the fundamental characteristics of the Japanese throughout their long history, and the effort should be made to study the most important problems that face them today such as the preservation of peace and of culture. Recently, the Japanese intellectuals have been paying close attention to such problems and, we, as the publishers, would like to follow their example in our publications.

### A Request to Our Readers

Because THE EAST is sent to you directly from Japan, we need to be notified of your **change of address** in plenty of time so that you won't miss a copy.

The mailmen do their best, but sometimes shipments are unavoidably delayed for as much as several weeks, and sometimes, though rarely, a package may go astray between the docks of Yokohama and Europe or San Francisco Bay.

If it should happen that you **miss an issue**, please notify our Subscription Department and we will try to trace the copy or send you a replacement.

Your cooperation will be greatly appreciated. Thank you.

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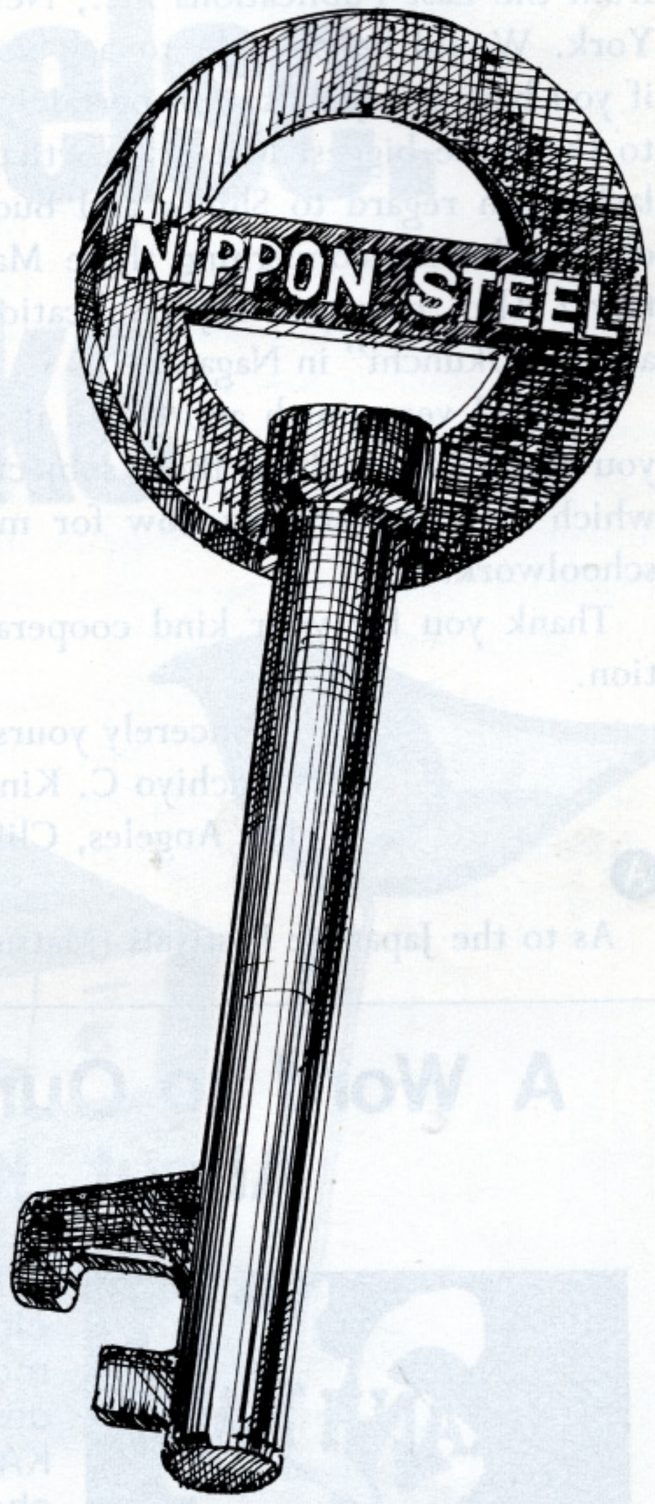


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## INFORMATION BOX

**Q**

Dear Sir:

Accidently, I came across THE EAST published by your company. I am very much interested in reading your publication and I have ordered it from the East Publications Inc., New York. Would be possible to ask you if you have any publication pertaining to the three biggest Matsuri, particularly with regard to Shinto and Buddhist influence concerning these Matsuri? Also, have you any publication about "Okunchi" in Nagasaki?

I would very much appreciate it if you can help me about these subjects which I am researching now for my schoolwork.

Thank you for your kind cooperation.

Sincerely yours,
Mrs. Sachiyo C. King
Los Angeles, Clif.

**A**

As to the Japanese Festivals (Matsuri), we are sorry to inform you that we have not yet published a book on this subject. However, we recommend the Hoiku-sha Publishing Company, which has published a color book, "Japanese Festivals," in English.

Japanese Festivals
Color Book No. 13,
Hoikusha Publishing Co., Ltd.,
20, 1-chome, Uchikyuhoji-machi,
Higashi-ku, Osaka 540,
Japan

**Q**

Dear Sir:

I am a subscriber to THE EAST Magazine. I really enjoy the magazine.

I would like to get some information on where I may be able to buy a Shakuhachi. Also, where can I buy music books to learn how to play a Shakuhachi and also music pieces to play on the Shakuhachi. I hope you can help me.

Yours truly
Scott H. Ito
New Mexico

**A**

The Shakuhachi is a five-holed flute that originated in 7th-century China. The body, about 50 cm. long, is made of a special type of bamboo which grows in rocky areas.

The Finest Shakuhachi is sold through the Shakuhachi Players in Japan, but the popular ones are sold in big music stores such as the following:

Yamano Music Store,
Ginza 4-5,
Chuo-ku, Tōkyō, Japan

Music books and pieces also are sold at music stores, including the Yamano Music Shop.

**Q**

Dear Sirs:

May I ask you to tell me the names of any newspapers and periodicals published in English in.

Hokkaido
Shikoku
Kyushu
Okinawa

Thank you very much Faithfully,
Raymond G. De Ryck
Belgium

**A**

Several newspapers and periodicals are published in Hokkaido, Shikoku and Kyushu, but we are sorry to inform you that they are all in Japanese. However, in Okinawa, the newspaper "Morning Star" is published in English.


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### A Notice to Potential Contributors

We welcome contributions from our readers and have been receiving quite a few, but we have had to turn many well-written ones down. We would find it easier to use articies which say something that only you can say—your experiences in Asia as a foreigner, your critical observations on Japanese society, interpersonal relations, customs and culture. It is the job of our staff to introduce various aspects of Japan and Asia, and the content of successive issues is decided fairly far in advance. Your individual way of looking at things will make the best contribution.

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Topics

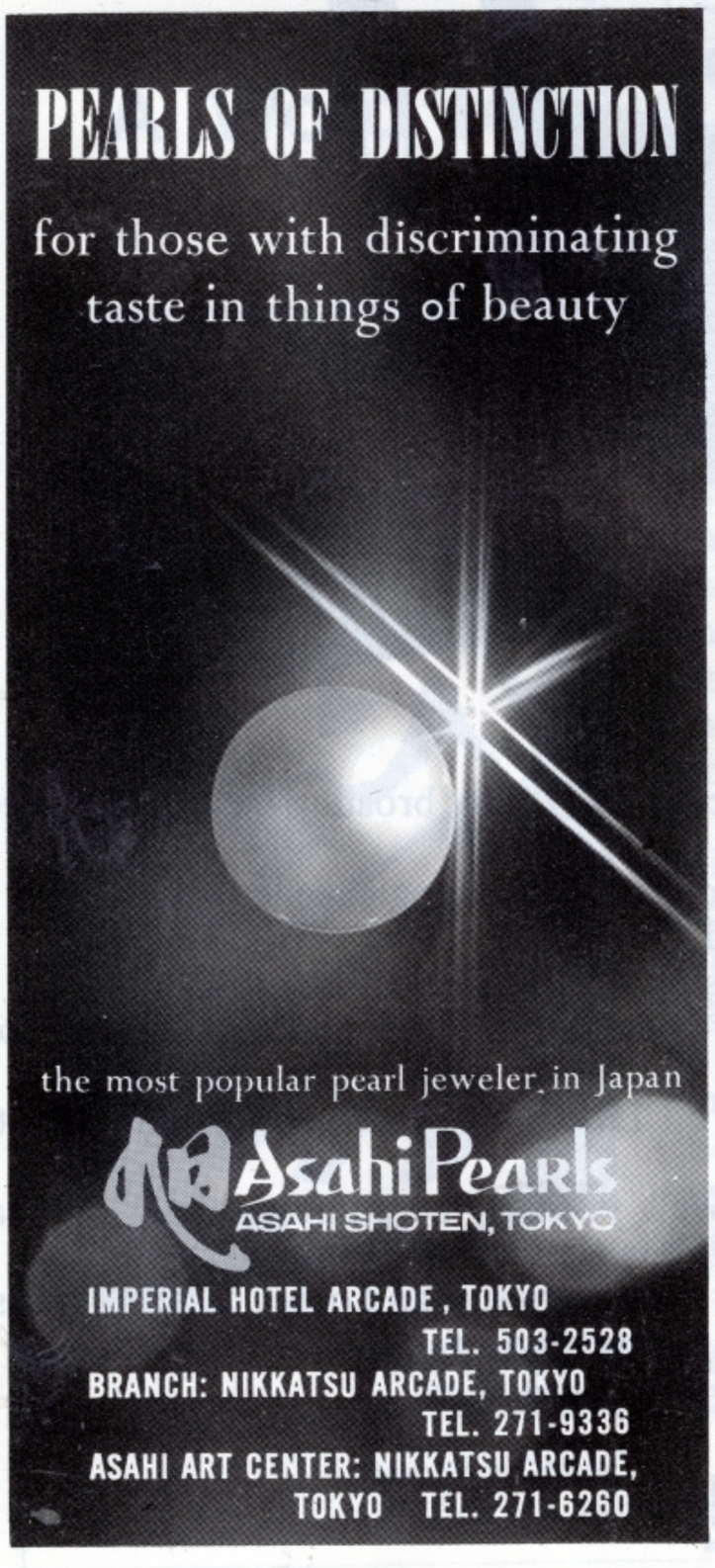
# The Mysterious Smile

RECENTLY, a very famous piece of Greek sculpture of a young maiden, a *Kórē*, was exhibited in Japan and became the centre of interest.

Since that particular *Kórē* was unearthed in the 19th century, it has been known for its archaic smile with its very special sweetness. The smile of Leonardo da Vinci's Mona Lisa ("La Giocanda") also gives a similar impression. The other archaic statues which have been unearthed so far in Greece have all been kept in the National Museum and the Acropolis Museum in Athens and have never been permitted to be taken out of the country.

The head of the *Kórē*, which was exhibited at the Imperial Hotel in Tōkyō, is a marble bust 24 cm. in height and 16 cm. in width, and is in almost perfect condition except that part of the nose is missing. The person who purchased this statue is 34-year old Fujita Toshio, who is a painter himself as well as a collector of paintings. According to Mr. Fujita, he did not realize how precious the statue was when he first obtained it in Europe. Later, upon consulting an authority on ancient Greek sculpture, Professor G. Hafner of Mainz University in Germany, he learned that it belonged to a *Kórē*. In fact, Professor Hafner was surprised to see this "supreme masterpiece of Greek archaic sculpture" (6th century B.C.).

The places from which pieces of Greek art, including pieces of sculpture and pottery, are obtained are known, and the chances for new discoveries are rare. However, as to the way that the above-mentioned statue was obtained, a statue which is supposed to be a national Greek treasure and which is not allowed to be taken out of the country, Mr. Fujita only states that: "At this stage, I can only say that this sculpture was obtained legally." The only fact which is clear is that this sculpture was discovered somewhere out of Greece in the 1920's. However, for an unknown reason, this discovery was not announced to the public and this precious statue of the young maiden has been kept secretly somewhere for a half century. Some people believe that the body of the *Kórē* still remains unearthed in the place where the head was discovered and some think that it was "stolen" or "hidden" by the people who discovered the head. However, the *Kórē* with her mysterious smile attracts many people no matter how obscure the conditions of her discovery and subsequent possession might be.



# Extraction of Material from Cancer Cells

IN THE LATER stages of cancer the human body's resistance decreases and a person often dies from complications. This is due to the fact that the cancer cells produce material which decreases the immunogenicity to other diseases. Recently, an active substance which justified this theory was extracted from the cells of a mouse by a group of students from the Medical Department of Tohoku University, Sendai, Miyagi Prefecture, which is headed by Professor Ishida Nakao. At present, this team is working on the study of the molecular composition of this active substance and hopes that this study may result in a new cure for the treatment of cancer.

For the experiment, Professor Ishida's team used a mouse which they implanted with cancer cells, and they subsequently ascertained that the mouse had fewer antibody cells in organs such as the pancreas in comparison to a healthy mouse, and also found that its immunity was extremely low.

With these facts, Professor Ishida's team reasoned that the cause of the decrease in the mouse's immunity lays in the cancer cells themselves and that some material which the cancer cells had produced hindered the mouse's immunity, thus decreasing its powers of resistance.

The method which Professor Ishida's

team used was to extract from the mouse both the abdominal dropsy and cancer cells which float in it. This was done ten days after the mouse was infected with the cancer cells called ascites carcinoma. The materials thus extracted were further processed chemically in order to produce a pure element. As the result of this process, an active substance in the form of white powder was obtained from both of these materials. The only difference was that the activation material obtained from the cancer cells had 70,000 moleculars and that the material from the abdominal dropsy cells had 10,000 moleculars. This active substance consisted mainly of protein, with a minor amount of pentose.

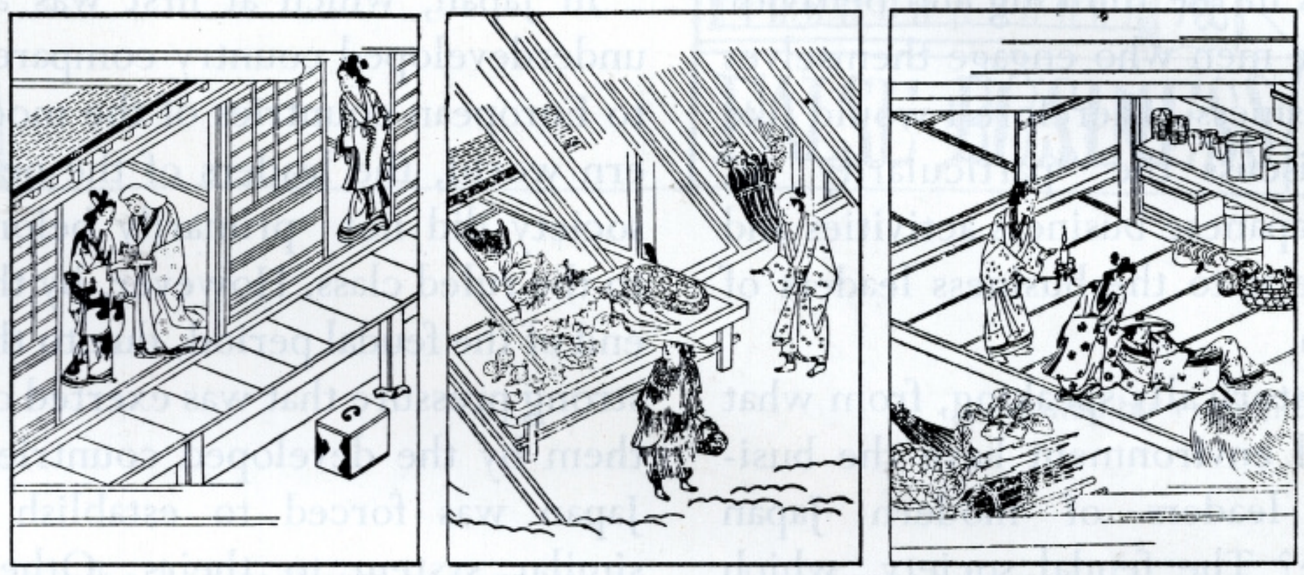
When this active substance was submitted to the hemolytic plaque test, it was made clear that it had the power to decrease the immunity of the mouse by fifty per cent. Professor Ishida believes that another two years will be required to analyse the molecular composition of this substance.

Professor Ishida's team is presently working on the extraction of the same substance obtained from the cancer cells of the human body and is hoping to develop a cure for cancer by excluding the immunity-decreasing material from the human body, thus increasing the patient's power of resistance.

Another successful result which was obtained by separating a material which had antitumor activity from a coriolus versicolor belonging to Basidiomycetes was reported by the group led by Dr. Tsukagoshi Shigeru of the Cancer Chemotherapy Center. According to this report, this material (named PS-K) is an odorless, tasteless and water-soluble brownish powder having more than $10^4$ of molecular weight and containing about 15% protein, plus sugar such as glucose. Dr. Tsukagoshi's group injected this material (protein-bound polysaccharide, PS-K, isolated from basidiomycetes) three times into a rat at the rate of 500 mg. per 1 kg. of body weight. A week later, the team implanted 1 ml. of PS-K mixed with ascites hepatoma cells into the back of the same rat. Again a week later, the team implanted a certain amount of a similar material into the abdominal cavity of the rat. Four or five days later they counted the number of tumor cells in the abdominal cavity and made a test to determine the rate of increase. They found that the rate of increase of the tumor cells was notably less when PS-K was used. Dr. Tsukagoshi and his team assume that this is because PS-K helps to promote the immunity of the rat and that the resistant element hinders the development of the tumor cells.

Dr. Tsukagoshi mentions that by utilizing the above method, the application of PS-K together with the existing cancer-controlling medicine should be effective. According to Dr. Tsukagoshi, our ability to control cancer will increase when it is used with PS-K.

PS-K has now been tested on about 200 humans and the results of these tests have been collected from various parts of Japan. The National Cancer Institute of Tōkyō has shown some good results from the treatment of 70 patients who are suffering from cancer of the esophagus and from breast cancer.

*The young and protected grocer's daughter Oshichi fell in love the moment she took the splinter from the finger of the handsome samurai youth whose patrician family, like her own plebian one, had taken refuge in the temple from the fearsome fire. And then Kichisaburō visited her house in disguise and they were able to consummate their affection. But laws and society forbade their attachment. At last, driven to desperation by her overruling passion, Oshichi decided on a horrible plan. . . .*

## It's Time Their Stories Were Told

The women of Japan have often been depicted as weak, helpless feminine things fawning behind fans. But that is because no one told the true stories of how imaginative, creative women made their own sometimes very powerful place in Japanese history. Some like Kasuga no Tsuboné rose to positions where their actions could decide the future of the Shōgunate. Some like Okuni and Yosano Akiko ignored the bounds of society to forge new directions in the arts. Some rose above it all to near-beatitude like Hosokawa Gracia. Many of their stories end in tragedy, though by no means all.

We decided it's time their stories were told. And so we offer you the book.

*Women Who Shaped Japan,*

the first of a series of historical publications by The East.
Please use the order card provided on page 57.

# The Samurai and Modern Enterprises

*by Hazama Hiroshi*

Although often the business activities of one country have common characteristics with the business activities of other countries, at the same time many particularities exist. Such particularities often arise from differences in the thinking and behavior of the men who engage themselves in business. Therefore I would like to discuss the "particularity" of the Japanese business activities and relate it to the business leaders of Japan.

Historically speaking, from what social environment have the business leaders of modern Japan come? The feudal society, which preceded the modern Japanese society, consisted of four major classes: samurai, farmers, artisans, and merchants. The samurai were the rulers of the feudal society; the three other classes, called Hyakushō (farmers) and *chōnin* (townsfolk), were the ruled classes. This distinction was carried into the modern society that followed the Meiji Restoration (1868) in which the samurai class was called *Shizoku* and the commoners *Heimin*. In fact these terms continued to be used until the end of World War II and Japanese business management has been classified according to these terms. The two "types" in this management are called: "samurai-type" and "commoner-type." In this issue we shall discuss the samurai-type management. The commoner-type will be discussed in the following issue.

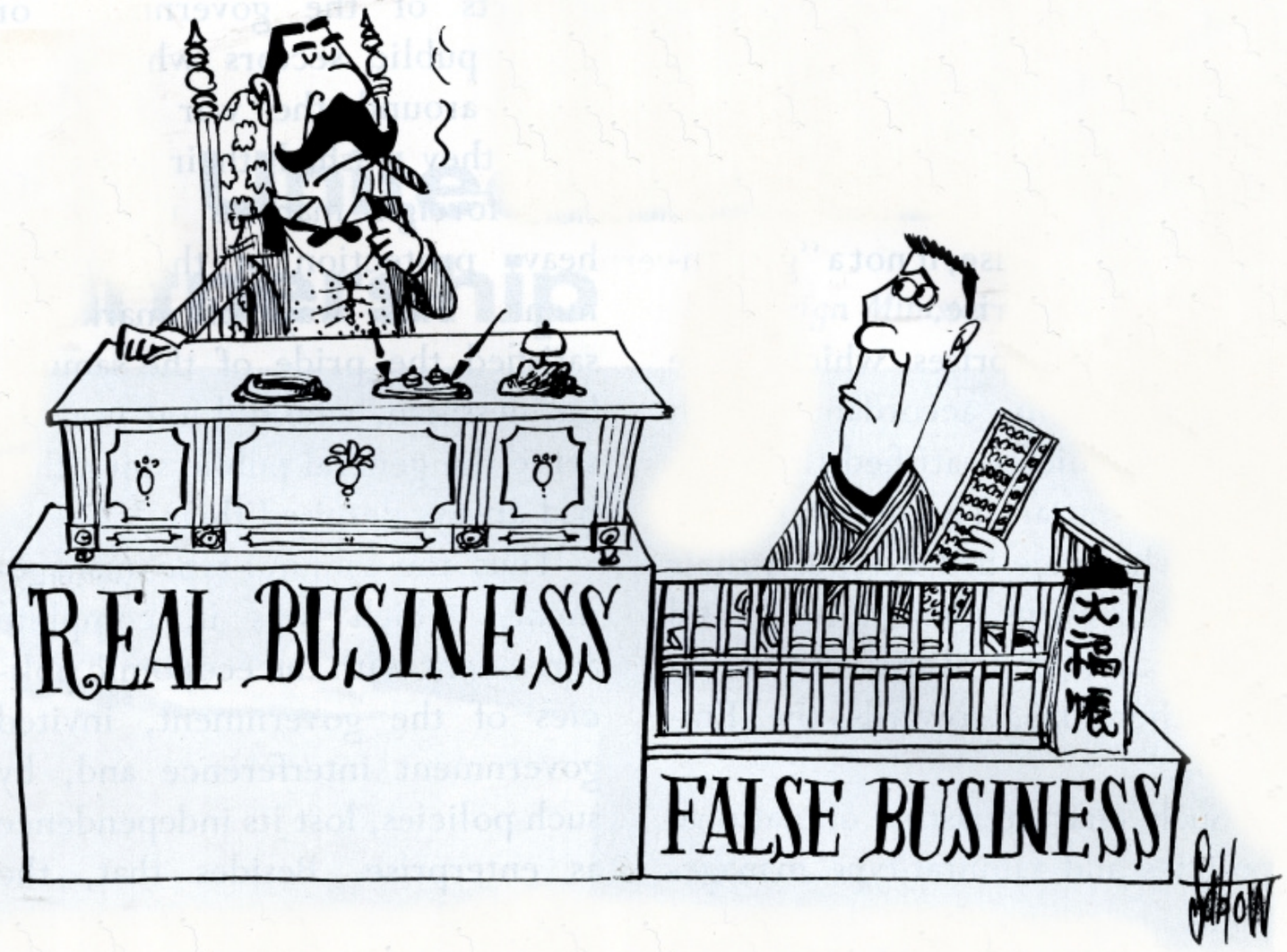
In some western societies, modern business leaders came sometimes from the ruled class. In the case of Japan, however, many business leaders of modern society came from the ruling or samurai class as, for example, many of the leaders in the political and cultural fields did. This is not a particular Japanese phenomenon only.

In Japan, which at first was an underdeveloped country compared to European countries of the modern world, the leaders of the new society did not primarily belong to the ruled class. However, by the end of the feudal period, due to the strong pressure that was exerted on them by the developed countries, Japan was forced to establish a similar system to theirs. Otherwise Japan might have become a colony of one of the great powers, as in fact many Asian and African countries had. In Japan those who became aware of this situation were named *Shishi* (patriots), and gradually became the leaders who formed our modern nation. These *shishi* were from both the ruling and the ruled classes of the old society. Generally speaking, those who came from the ruling class held wider views and were better educated. It should be added that these *shishi* belonged to the middle or lower ranks of the samurai class and not to its upper ranks. The upper-rank samurai were quite contented with the existing social system and had no intention of changing it.

Iwasaki Yataro, the founder of the most famous financial group, the Mitsubishi.

In the business field, modern Japan recognized the necessity of establishing a new economic system and had to adapt to the system of modern enterprises, a system which was totally different from that which she had practiced in the feudal days. Only a few among the members of the merchant class recognized the importance of forming new enterprises, so that it was the samurai class who, having modern ideas, took the initiative in establishing these enterprises. Mr. Iwasaki Yataro (1834–1885) who was the founder of the most famous financial group, the Mitsubishi, and Mr. Shibusawa Eiichi (1840–1931) who contributed greatly to the establishment of several hundred enterprises and was known as "the king of business" or "the manager of the business world," were the most well-known among them.

After the ex-samurai formed the first modern enterprises, more ex-samurai entered into the business




Illustrated by Yutenji Saburo

world. Because they had lost the status of samurai during the Meiji Restoration they now were looking for new occupations. However, at that time, as the expression "samurai commerce," i.e. "a lack of skill in trade" indicates many ex-samurai failed in business. Those who had a good education and a natural talent for business introduced to Japan both the managerial system and the production technologies of the western developed countries and eventually became successful businessmen. Due to their samurai backgrounds they established different types of business activities from those of the ex-merchant businessmen. In this article I will refer to these businessmen as the samurai-type management or samurai businessmen. As time passed, the old samurai died and their descendants gradually lost their samurai "characteristics." However, the samurai-type business management thrived and still survives in Japan today.

In Japan, modern business is historically connected with that of the merchants in the feudal society. The manufacturing industry of the feudal society was run mainly by artisans who lacked business sense and who bore very little resemblance to the businessmen of today. Because trade and commerce were regarded as the lowest occupations in the feudal society, the merchants who engaged in commerce were also regarded as low. Until the beginning of the Meiji Period the samurai felt ashamed to engage in business and trade, both of which they despised and branded as "false" trades. Thus, the samurai leaders called the "new-type" business (that is, their own business) the "Jitsugyō" (real business). Also they stressed "Shikon Shōsai," that is, any business management imbued with the spirit of samurai. The businessmen who had samurai backgrounds regarded themselves as an élite class and tried to make a distinction between themselves and the "ordinary" merchants.

The samurai businessman stressed two points of difference that, according to him, existed between the new samurai type of business and traditional business. Firstly, the new businessman aims at national profit while the traditional one aimed only at individual profit. Secondly, the new businessman stressed morality, particularly the morality that is taught in Confusianism, while the traditional merchants often acted against that morality. The ideal of "real" business which was emphasized at the beginning of the Meiji Period had always been regarded as important in samurai-type business activities. Particularly, the idea of national profit formed the core of such a business attitude. It was against this bakcground that modern Japan began to feel the tremors of an impending social crisis.

The Meiji government had adopted the policy of strengthening both its national wealth and its military forces in order to secure the independence of the nation. In the process of implementing this policy, the government endeavoured to promote modern enterprises. Japan as an industrially "underdeveloped" country which sought to catch up with the advanced countries realised that it should utilize its capital, natural resources and markets to the maximum degree. The policy of laissez-faire which the advanced modern nations had adopted was not suitable for underdeveloped countries. The Japanese government, therefore, planned carefully the distribution of its capital and natural resources, and also adopted a policy of protectionism towards other countries in order to encourage its own domestic industries. As a result of this policy, and because the government needed

enterprises which would cooperate actively in the economic policy of the nation, the samurai-type business management was born. By its nature such business management could be called a true "national policy" enterprise, if not a "governmental" enterprise.

Those enterprises which were established in accordance with national policies satisfied the pride of the samurai. The new businessmen who once had extended their loyalty towards their lords could now extend it towards the nation and therefore, towards the Emperor.

Such characteristics of national policies and samurai-type management relations influenced every phase of business activity. The fundamental problem was that the samurai-type management had political and other close connections with the government and therefore lacked independence.

Regarding the procurement of capital, the samurai-type management depended largely on taxes which the government collected from the people. As those samurai business leaders had come from the middle or lower ranks of the samurai class, they did not have enough funds to launch businesses. Although they could borrow part of the capital from their ex-lords, the capital of those lords was also limited as they themselves were of the class that lacked power. However, the samurai businessmen were too proud to borrow money from merchants, so that borrowing from the government became their best solution, even though there was a serious risk of government interference in their businesses.

As for the marketing situation, because the nation as a whole was very poor, only limited domestic markets were available and the merchants already controlled those. Therefore, the samurai-type management sought to control the markets of the government or other public sectors which centered around the war industry. Also they pushed their products into foreign markets under the heavy protection of the government. This way of marketing satisfied the pride of the samurai businessmen, who did not want to serve the general public since they had always despised them.

Thus the samurai-type management, which was in complete agreement with the economic policies of the government, invited government interference and, by such policies, lost its independence as enterprise. Besides that, the samurai businessmen were prone to depend on the government for assistance in solving their business problems. For instance, if their business lost money, the samurai businessmen often insisted that "as this loss is the result of our conducting business for the profit of the nation, the government should compensate us for the loss." They reasoned that instead of trying to overcome their business problems by themselves that the government should solve such problems for them by using its political power. The result of this reasoning meant that business became closely related to politics and that such a close relationship became the prime cause of both illegal political contributions and corruption.

The other phases of the samurai-type management were bureaucracy and westernization. Bureaucracy was born out of characteristic samurai thinking and behaviour and was often seen in the samurai-type management where formality and prestige were regarded as more important than substance. For instance, the headquarters and the reception rooms of samurai businesses were furnished in an extremely lavish manner and the expenses for entertainment were very large. Many rules and regulations (which were not necessarily kept) were also characteristic of this type of management. As the long Japanese feudal era was a peaceful one, the samurai had been more like administrative officers and intellectuals than military men. They brought the characteristic of the intellectual—in particular, the characteristic of the intellectual student—into the business world and displayed an avid curiosity towards the introduction of new knowledge from the western world. Accordingly, the rôle that the samurai-type businessmen played in the adoption of the western management system and its production technologies by Japanese enterprises was very great. However, one should remember that the bureaucracy and the westernization which were characteristic of their businesses were originally regarded as extremely important tools through which they would distinguish themselves from the commoner-type management.

The typical samurai-type business management, which began in the early part of the Meiji Period, gradually changed in accordance with the development of other Japanese enterprises. As the samurai-type management regarded national profit more important than private profit, it served Japan well in utilizing efficiently what little capital, few natural resources and poor markets were available. The samurai-type management certainly contributed a great deal to the westernization of Japanese enterprises. However, its tendency to align itself with politics, particularly with government politics, without making the necessary effort to develop its business independently, became a sad cause of political corruption. 東

# Japan and The United States: A Natural Partnership

*by Foreign Minister Ohira Masayoshi*

Masayoshi Ohira

*Personal Reflection*

Over more than a decade, I have made a number of visits to the United States on official business, dating back some dozen years, from the time I was Foreign Minister in the Ikeda cabinet. On all these visits I carried a portfolio of bilateral political or trade problems between Japan and the United States. It was inevitably the case that, after serious and sometimes strained discussions with American leaders, I returned to Japan to face a variety of criticism and comment on the results of my negotiations.

Of course, every one of these experiences was an important challenge to me as a politician. Yet in a wider sense these negotiations helped chart the course along which the Japan-United States relations have developed, over the past ten years. Most of the problems we dealt with stemmed from Japan's relative increase in power. I can still recall with considerable feeling each step in such negotiations as the interest-equalization tax, the liberalization of imports and the textiles controversy.

Since my reappointment as Foreign Minister in July last year, I have made three visits to the United States for talks with American political figures. The first was for the Japan-United States summit meeting in Hawaii from late August to early September of last year; the

second an exchange of views with President Nixon on the international situation after the normalization of Japan's relations with People's Republic of China in mid-October last year. Most recently I visited Washington for the summit meeting in August this year. As I look back on these three recent visits to the United States and compare them with my previous experiences of the past decade, I can appreciate how markedly the Japan-United States relationship has changed.

The Hawaii Meeting was the first meeting of Prime Minister Tanaka and President Nixon as the leaders of their respective countries. It dealt with, among others, two problems on which a great deal of public attention was focussed: 1) on the level of bilateral relations, the problem of the trade imbalance between Japan and the United States and 2) on the international political level, the normalization of Japan's relations with the People's Republic of China. This latter is in a sense the first challenge of its kind Japan has faced in an increasingly multipolar world. In contrast to the prevailing mood of the preceding decade, these very problems signalled a major change in the conditions around us.

The significance of the Hawaii Meeting did not lie simply in the frank exchange of views between the two leaders on these two problems. Of greater importance was the common realization that emerged out of the meeting that there should be a "continuous dialogue" between the two countries. We have all come to accept the necessity for unremitting efforts to improve communications between the two countries on all possible problems through intensified contacts at various governmental as well as non-governmental levels.

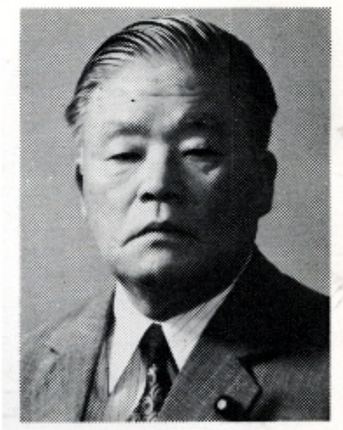
Against the background of such a "continuous dialogue," great progress was made on the two problems mentioned above. The China question was resolved with Japan's normalization of relations with the People's Republic of China in October last year, based on the understanding that although Japan and the United States share the same basic policy goals, they may choose to follow different paths on specific issues in order to attain them.

The problem of the bilateral trade imbalance was tackled in the broader perspective of global economic policies. Given the common goal of Japan and the United States to keep some sort of equilibrium in the expanding world economy, Japan set out, within two or three years, to reduce her global surplus in foreign trade and other current transactions to one percent of her GNP.

While seeking to improve the bilateral trade imbalance with the United States in that process, Japan took vigorous measures to liberalize trade and capital imports. Through fiscal measures and other means we tried also to increase imports by buoying up domestic demand. As a result of these steps, taken since the Hawaii Meeting, it is estimated that Japan's favorable trade balance with the U.S. will have been halved in the course of one year.

Close and constant consultations have also taken place on the Japan-United States Security Treaty, which is of pivotal importance to the relations between the two countries. The full gamut of opinions about the treaty has been talked out by both sides. We must also deal with implementing the treaty on a day-to-day basis. The meeting of minds we have achieved is squarely the result of effective communicating.

By the time of our journey to the United States at the end of July this year, we were encouraged to note that no pressing or troublesome matters in the U.S.-Japan relationship remained on the agenda—thanks to the broadening and deepening of our dialogue with that country. Thus we departed for our trip, feeling more relaxed about the relationship than ever before, happy at the prospect of talking freely with American leaders on a broad range of topics without being tied down to immediate, pending issues. In fact, as I sat down at the conference table with the then Secretary of State William Rogers, on the first day of our talks, Mr. Rogers echoed our feeling. "We are indeed happy," he said, "for this opportunity to talk with you on a broad range of international problems, at this point in time when there are no immediate pending issues between us." It was a perfectly apt opening with which I fully agreed.



*Past Emotions: Love and Hate Intertwined*

For over a quarter of a century since the war, Japan and the United States have maintained close ties of mutual cooperation. Yet it took a long time to foster an atmosphere in which both countries could have free and reasoned discussions with each other on the world situation, viewed in a broad spectrum. I ask myself why this had been so whenever I have thought about the relations between our two countries: past, present, and future.

In searching for an answer to this question, I note that emotional considerations have weighed rather heavily in the Japan-United States relationship. On our own domestic political scene, any major problem in our relations with the United States, i.é. the Security Treaty, the Okinawa reversion, textiles, and the trade imbalance, inevitably attracted a great deal of public attention. On each of these issues, every simple act of either country evoked pro and con arguments which were often highly charged with emotion. Partly as a result of such emotional preoccupations, it was difficult for us to attain that peace of mind which would enable us to turn our attention beyond the bilateral framework to broader and more basic problems, such as assessing the respective roles of Japan and the United States in the world and working out a desirable course for Japan-United States cooperation from a global perspective. We were unable to give as much thought to these basic problems as we might have wished.

Furthermore, it is true that our relations with the United States have loomed large not only in the formation of our basic foreign policy, but also upon our domestic political and economic life. This is readily understood, if we consider the impact that the United States has had upon the structure of our industries and our economy in general. This impact has also naturally reflected the course of our history since the end of World War II, when the United States helped us enormously with our reconstruction and development efforts in the course of playing its leading role in world affairs. Over this period, the world has overcome the devastation of a war and has transcended the hazards of the cold-war confrontation. At last we may have reached the threshold of a new era of peaceful coexistence.

Thus our country made the close and intimate association with a giant called the United States of America the basis of its foreign policy. The more intimate the association, the greater the feeling of love and of occasional hate. In other words, the situation was one of love and hate intertwined. A Japanese proverb tells us: "Select a big tree for your shelter". Certainly the United States in its aid to post-war Japan fitted this description.

We have had a close, warm feeling towards this guardian. At the same time it cannot be denied that we also tended, in our complex of emotions, to presume and overly depend upon its benevolence. The United States has been an overwhelming presence for us. In the shadow of the United States we have been, indeed, like a young, small tree trying our best to grow to be a large tree ourselves. For this reason when the giant turned to his protégé with specific requests for action in economic matters, for example, the protégé may have had the uneasy feeling that he was perhaps "bullied".

As our country achieved economic development and accumulated power, a growing tendency emerged to use the term "equal partnership" in relation to the United States. These words contained, on the one hand, the wish of the Japanese to be on an equal footing with the United States, and on the other, the desire of the United States for Japan to be responsible in her actions as an equal partner. Until very recently, however, the feeling persisted among the Japanese that the United States was essentially in the dominant position.

With such involved psychological circumstances, it was difficult for both countries to control their emotions of love and hate and consider each other's position calmly in the light of mutual interest. This was the case especially at the time when, as the increase in Japan's national strength became obvious, a gap developed between the United States, which set considerable store on the implications of Japan's growth, and Japan, which may have been slow on

recognizing the full meaning of her own development. This gap revealed itself as a cause of discord in the economic relationship between the two countries over the past few years. The strains of this period posed a challenge both to Japan and the United States.

*New Perceptions: Equal Partnership and Communication*

As mentioned earlier, one can say that the period of strain in Japan-United States relations ended between the time of the Hawaii Meeting in the summer of last year and the time of the summit meeting in Washington this summer. On 31st July, President Nixon received Prime Minister Tanaka in the sunny garden of the White House. In his speech of welcome, President Nixon, referring to the post-war history of American-Japanese relations, said that we no longer live in the world where the United States was the "senior partner" or "big brother" and Japan the "junior partner" or "little brother". On the contrary, today marks the beginning of a new relationship between the two countries: "equal partnership not only in the Pacific, but in the world in general." President Nixon went on to say: "[In the talks with the Prime Minister], we see the evolution of the progress of the relations between our two countries. Rather than just concentrating on bilateral matters between our two nations . . . , rather than just talking about peace in the Pacific . . . , we discuss the problems of our role in the world."

I have already stated that the use of the term "equal partnership" is not new in itself. It is noteworthy, however, that the President stressed not only the importance of equality and reciprocity in economic and other relations in the bilateral context, but also the broader implications of equal partnership "not only in the Pacific, but in the world." The President's statement should be appreciated for its emphasis on the importance of Japan and the United States cooperating to solve the common problems of the modern world with full realization of their respective positions and roles.

To President Nixon, Prime Minister Tanaka responded: "I look forward to exchanging views with President Nixon not only on the problems of the Pacific but also on the problems of the Atlantic". He thus articulated the feeling he shares with President Nixon that the relationship between Japan and the United States is now to be developed from a "global perspective." He said: "The relations between Japan and the United States have expanded greatly both in breadth and depth. In the light of these developments, I am deeply convinced that is is all the more important for the peoples of both countries, as partners, to develop a full grasp of the national characteristics and the social fabric of each other." He thus emphasized the importance of developing enough communication capacity between the two countries to meet the demands of the Japan-United States relationship which is now opening up for the world.

Meetings among leaders and governmental officials alone are not enough to promote and develop fully good communications between the two countries. Precisely for this reason, Prime Minister Tanaka himself set up his itinerary to include New York, Chicago and San Francisco. He met a broad range of Senators and Congressmen, businessmen, journalists and local civic leaders to exchange candid opinions with them. The forthrightness and spontaneity of Prime Minister Tanaka made these occasions a successful and memorable part of his visit.

Unlike the relationships between the United States and Western European countries, the relationship between Japan and the United States is made more difficult because of our totally different cultural and historical backgrounds, not to mention an almost insurmountable language barrier between us. Therefore it is of cardinal importance for both countries to work at obtaining a true view of each other's position and the aspirations and problems of both peoples.

In the belief that steady research efforts by able scholars will prove to be of immense value in the future in this respect, we announced that the Japanese government would be granting a fund of U.S.$10 million to promote Japanese studies at several American universities. This act helped to make Prime Minister Tanaka's visit a significant historical event.

## *The Roles of Japan and the United States in the World*

As the proceedings of the latest Japan-United States summit meeting have already been published in detail in the Joint Communique and through the news media, I need hardly repeat them here. I would simply like to touch upon the common ideas of the two countries, which underlie the Joint Communique, regarding the roles which the two countries should play in the world today.

Today, international politics have reached their most significant turning point since the war. Today, the challenge facing us is to pursue a truly lasting peace by cooperation —political, economic, and cultural —and by attempting to achieve arms reductions and controls, while maintaining the balance of deterrent power. The task of creating a durable peace is a vast undertaking. There exist also such major challenges as overcoming world monetary instability and chronic inflation, solving the problems of natural resources and food supply which are new sources of tension, expanding aid to the developing countries, and tackling the problems of environmental pollution. All these are problems for which people all over the world are earnestly seeking solutions. In enterprises of this scope, not even the United States, for all its power, can solve such problems single-handed. They need not only the cooperation of Japan and the United States, but also joint efforts with Western Europe and other industrialized democracies of the world.

Under such circumstances, Japan, as a major industrial power, is prepared to contribute to the common cause to the full measure of its capacity. We wish to be not merely beneficiaries of peace, but active builders of peace and a world economic order. In this spirit, Japan expressed a positive interest in the concept suggested by Dr. Kissinger calling for new guide-lines to govern the framework of wider cooperation among the industrialized democracies, including Japan, the United States, and Western Europe.

Japan and the United States share the fundamental view that peace and prosperity for mankind will best be served by concerted efforts to achieve the expansion of a free and open world economy. In the Joint Communique, they expressed their high hopes for the successful outcome of the GATT Ministerial Meeting in Tokyo which would launch the new round of multilateral trade negotiations. They also showed their determination to cope with the task of achieving monetary stability. The Prime Minister and the President both realized the growing importance of problems of natural resources and energy. They expressed their intention to tackle these problems in a spirit of positive cooperation. Specifically, they agreed on the need for continuing consultations within the framework of OECD and for expanding the scope of cooperation for exploring and exploiting energy resources, as well as for research in the development of new energy resources.

## *Prospects for the Future: Natural Partnersihp*

I recounted earlier our experiences of the past, when our country had to struggle with the thorny problems that arose in our relations with the United States. At times we had to appeal to the United States on a variety of issues. The latest summit meeting in Washington was quite different from these experiences for, as discussed above, the leaders of the countries could talk, in depth and without being captive to emotions, on problems of global importance. I am satisfied with these strides taken in our relations. I feel that our two countries are now entering into a mature relationship of truly equal partners.

And as I recall the long path along which the Japan-United States partnership developed, through many trials and tribulations, and finally reached this new stage, I find my own feelings have been confirmed on the following two points:

Firstly, the close and friendly relationship between Japan and the United States is and will continue to be an indispensable element for the maintenance of peace and stability in Asia and in the world, as it has been in the past.

Today, we often talk of the world in terms of its "multipolarity." This does not mean, how-

ever, that there exist in actual life a number of "poles," each with the same attributes and equal weight. In military power, the United States and the U.S.S.R. are pre-eminent. In economic power, the United States, Japan and Western Europe are the three main powers. Politically, the United States, the U.S.S.R. and China are the weightiest three in terms of their influence on the world. Along with these powers, there are a number of developing powers as well as other middle powers. The situation is a dynamic one. Each one of these countries is struggling to do its level best to define and develop its own role in the complex. The stability of the world depends on the fine balance worked out from the plurality of these forces in action.

Such being the facts of international life, any crack in the Japan-United States relationship may have unsettling effects on the Asian situation. It is, therefore, incumbent upon both Japan and the United States to exercise every care, as responsible members of the international community, to prevent the causes of instability.

Secondly, the friendship between Japan and the United States is so intrinsic and valuable to each of us that we must never come to a parting of the ways. We Japanese have been led to believe that Europe and the United States are blood-brothers who share the same origin ethnically and culturally—so that their relationship therefore is bound to be very close. Through my own experience of visiting several European countries last spring, however, I came to feel keenly that the relationship between Japan and the United States may, in fact, be much closer now than the relationship between the United States and Europe.

For example, European countries depend on the stable market within Europe for about 50% of their foreign trade. The percentage of trade with the United States in their total trade ranges from 6–7% to 10% at most. In contrast, Japan is not blessed with the existence of a stable market nearby. The United States has always been her major market, amounting to approximately 30% of Japan's exports and imports consistently through the pre-war and post-war years. This means a great deal to us. It is not a mere matter of a figure of 30%. We import 60–70% of petroleum through American and British petroleum companies, and we also purchase 83% of our coking coal from the United States and from United States affiliated companies in third countries. For the supply of uranium which is vital for atomic power plants, we depend almost 100% on the United States. Furthermore, the great bulk of our food supply is imported from the United States, such as 90 per cent of soy beans, 50 per cent of wheat, 70 per cent of corn, etc. Many of our export products flow to the American market: 64 per cent in chinaware, more than 50 per cent in radios, television sets and tape recorders, and 64 per cent in clothing, to give a few examples. These simple statistics are enough to show that there can be no viable economic life for the Japanese people without close ties with the United States.

They also testify to the fact that, although Japan and the United States are situated far apart, on opposite sides of the Pacific, the greatest ocean in the world, they are in fact enjoying a close association through the extremely open and inexpensive transport lines across this vast sea. Each plays an indispensable part in the life of the other. Any association so firmly rooted in so many facets of the daily life of the two peoples makes for a most "natural partnership." We should never lose sight of this reality.

It is true that even between such "natural partners" ripples of discord arise from time to time. What is more important, however, is the enormous possibilities open to us to develop the partnership into a more mature and lasting one which will benefit the two peoples now and in the more distant future. We can do this if we try always to understand the views as well as problems and aspirations of our partner, and respond calmly, on the basis of such understanding, to issues that may arise in our partnership and our relations with other friends. The ultimate common objective in building such a mature friendship is to bring peace and prosperity to the whole world and mankind. It is surely an undertaking of the highest value, meriting the fullest possible endeavours of the peoples of Japan and the United States. 東

1937 Ginza was always the most fashionable street. These girls' costumes were the latest models of those days.

Photographs by Morooka Koji

# The Ginza—The First "Western" Street in Japan

1939 After the Great Kanto Earthquake, the old red brick buildings in the Ginza were replaced by modern, beautiful buildings including some large department stores

*A reader who had visited Tōkyō even once would have walked through or at least heard of the Ginza. The "Ginza Street" is known to Japanese and foreign visitors alike as the most refined and fashionable shopping street in Tōkyō. The Ginza area contrasts sharply with another Tōkyō area known as Asakusa.*

*During the Edo Period (1603–1867) when Japan was still isolated from foreign countries Asakusa, which became the common people's amusement centre, developed around the temple (Sensō-ji). Ginza, on the contrary, was the first western-style street. It was constructed at the end of the Meiji Period (1868–1912) when Edo changed its name to Tōkyō and when the people were most anxious to learn more about foreign civilizations.*

*For the Japanese people of the late 19th and early 20th centuries, to be "modern" meant to be "western." Particularly, the upper-classes had a tendency to worship anything "western" and to regard the traditional Japanese style as "old-fashioned." Therefore, the Ginza, because it was the first "westernized" street in all Japan, greatly attracted such people. They were proud of their assimilation of western culture and regarded themselves as "modern" (they were "modern" not only in their way of thinking, but in most of their activities and tastes and particularly in their way of dressing). A book which deals with several busy areas in Tōkyō (published in 1918) describes the Ginza as "the headquarters of the Tōkyō people who were covered with the coating of western civilization." With such a background, the Ginza created an atmosphere which is distinct from any other busy shopping area in Japan. However, its characteristics have become less distinct as "westernization" has spread all over Japan.*

## *The Street of Red Brick Houses*

BEFORE THE Meiji Restoration the word "Ginza" meant "a mint where silver coins [are produced]." As the name indicates, a "silver coin mint" was founded in 1612 just 9 years after Tokugawa Iyeyasu established the government in Edo. The formal name of the area where the mint was located was Shinryōgae-shō, but people always called it "the Ginza."

After the great fire destroyed a large part of Tōkyō in 1872, the new Meiji government planned to demolish the old wooden houses and to rebuild the burned area with inflammable construction materials. The first plan was carried out by constructing a street of brick houses with the help of an English engineer, T. Waters. Along this street, whose length was approximately one kilometer and extended from Kyōbashi to Shinbashi (from south to north), two-storied western-style buildings of red brick were constructed and the street was lighted by gaslight. As the carriageway was separated from the sidewalk, people were surprised by the appearance of this "strange-looking street."

The Japanese people exchanged opinions about what to plant along the street, some suggesting pine trees, some, cherry trees and some, willows. These three trees had been cited most often in Japanese poems and were much loved by Japanese people, so all three kinds of trees were planted. Later, the pine and the cherry disappeared because they were found to be unsuitable to the soil and only the willow survived.

The government tried to sell the red brick buildings to the people, but the people felt uncomfortable in western-style buildings. Thus most of the buildings in the Ginza remained vacant for the first several years. The government encountered such difficulties in its attempts to have people settle there that it even gave up its plan to "westernize" other areas of Tōkyō.

However, as there was a foreign settlement near the Ginza, and the adjacent Shinbashi was the terminus of the Japanese National Railway, the Ginza began to appear attractive to many businesses, such as five major newspaper companies; it eventually became also a centre for men of culture. Moreover, it became popular as the new area in which people in western clothes gathered. Among its attractions one could list its gaslight, its second-hand book shops and its antique shops. These shops remained open at night and attracted so many people that other merchants including jewelers, tailors, and dealers in rare foreign goods were encouraged to open shops. Restaurants offering menus of special "western" dishes also opened

1940 The red brick and white granite buildings of the Meiji era disappeared one by one, and they were, by 1940, only seen at this spot.

and the Ginza as we know it today was thus established.

### *Ginza Rebuilt*

THE GREAT Kantō Earthquake which caused such enormous damage to Tōkyō and its neighboring province of Kantō in September 1923 destroyed the red brick "town" of the Ginza. However, the Ginza was rebuilt after the earthquake and the old red brick buildings were replaced by modern beautiful structures including some large department stores. By the 1930s the Ginza had become the best-known shopping area in Japan. Around this time the name "Ginza" came to be used to represent the shopping centre of a city and many Japanese cities, both large and small, began to call their main shopping area "the Ginza."

In its early days, the Ginza had presented the image of a high-class shopping area. The term "bargain sale" in this area had little appeal to the well-dressed shoppers, who thought it to be fashionable to walk along the Ginza street wearing the "new mode" dresses. The Ginza was thus known as the centre of fashion.

Even today, the Ginza has retained this image of the old days with its expensive goods on display and its art galleries still attracting many people. But the area has also experienced the change of times and now it is frequented by casually-dressed people just as any other large shopping area in Tōkyō.

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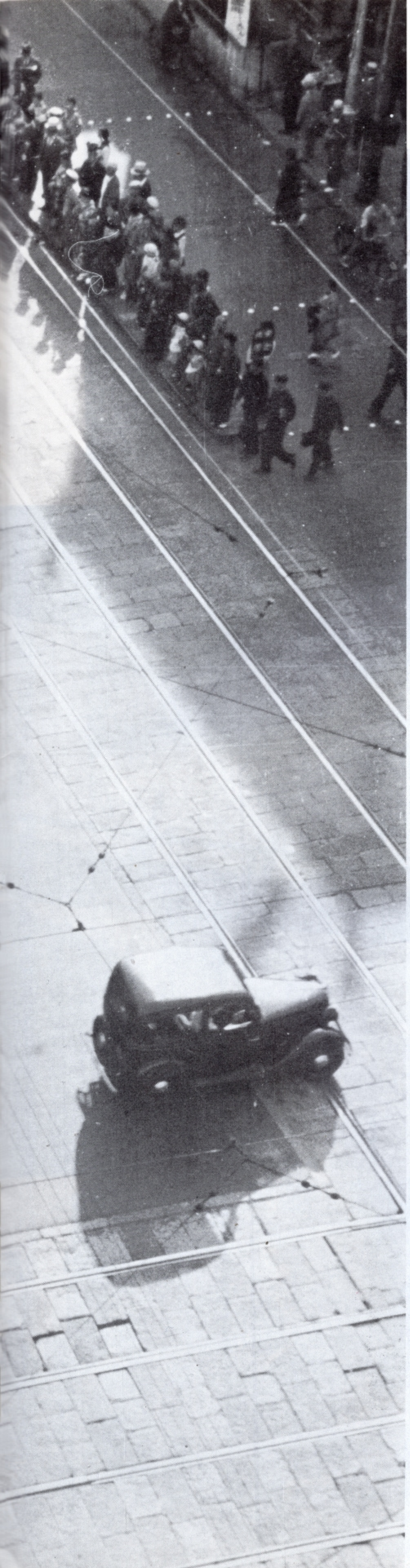
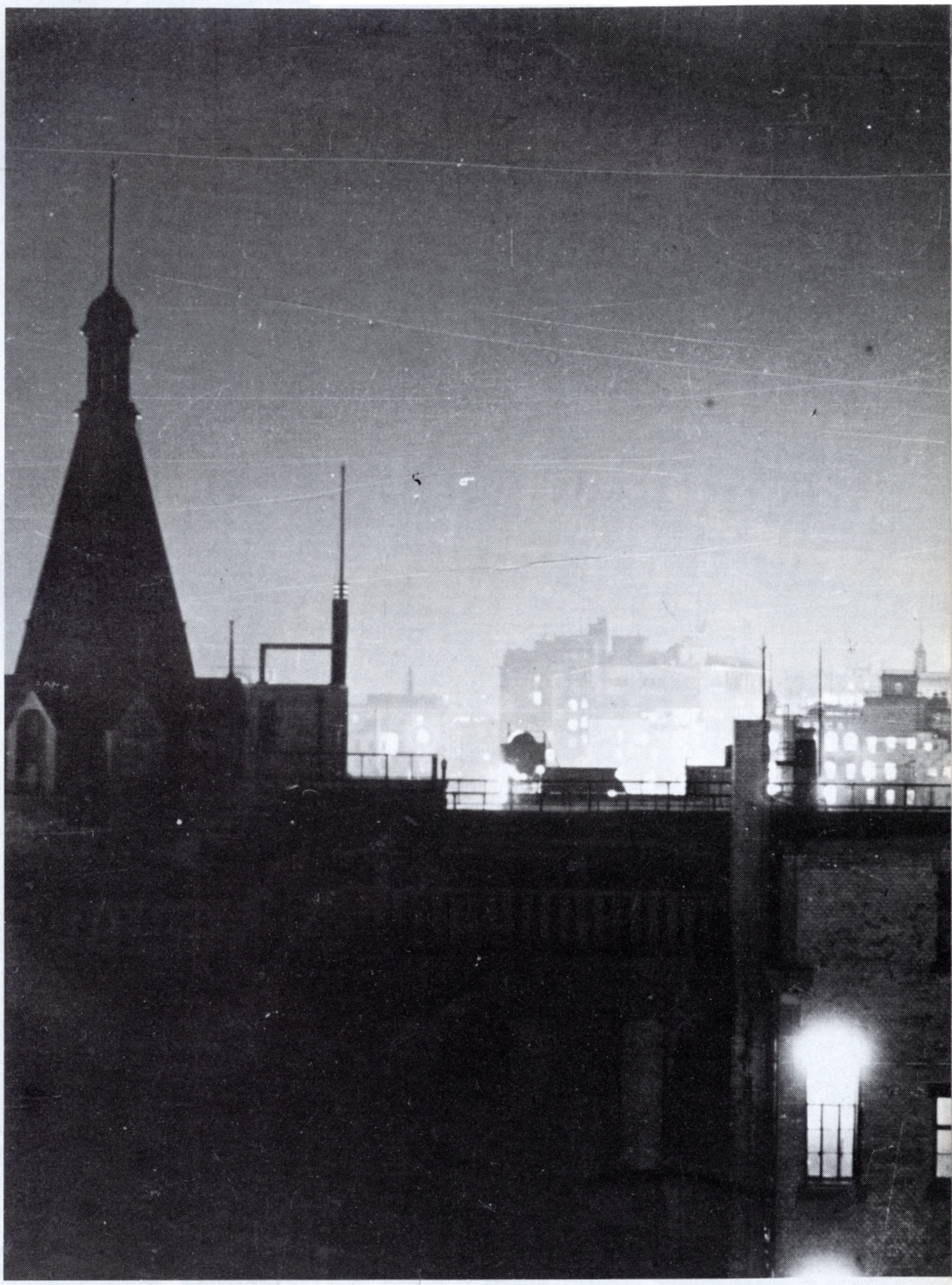


1939 The 4-chome intersection, the heart of Ginza. The two buses, left, have boiler tanks at the rear for burning charcoal.

1939 Ginza on a rainy night reflected in the neon signs. The scene is attractive and brilliant.



1973 The scene at the 4-chome intersection, the heart of the Ginza today.

1973 The Ginza closed its main streets to automobile traffic on Sundays, thus creating a "Pedestrian's Paradise" for strollers. ⟶

1945 The heart of Ginza at the end of World War II.

GINZA
LION
PARLOR
大成会
開発する
三菱
電機
大銀座祭

# January

## *New Year*

On new year's Day everybody makes plans for the whole year, but of the many things planned on that day only a few will be actually accomplished. Therefore the New Year is always accompanied by the "new" wish of accomplishing many things which have not been done during the previous year. Various customs connected with the New Year's first day have been born because of the wish of the people to accomplish something new. Even those who usually have nothing to do with religion somehow feel religious at the beginning of the year and decorate their gates with *kadomatsu* (a pair of pine branches to welcome the New Year), prepare *Osechi Ryōri* (special cooking for the New Year), eat some pieces of *omochi* (rice cakes) and drink *otoso* (special sweetened *saké* for celebration), thus creating a special New Year's atmosphere.

The custom of visiting temples and shrines in various parts of Japan becomes increasingly popular every year. Even before the last sound of *Joya-no-kané* (Re: THE EAST, Vol. IX, No. 10), people begin to visit nearby temples and shrines. In olden days, this first visit of the New Year was called *Ehō-mairi*, and people always went to the shrine which was situated in the "luckiest" direction, as indicated by fortune telling. Today, the famous shrines attract millions of people, especially during the first few days of the New Year. The Meiji Shrine in Tōkyō, Tsurugaoka Hachimangū in Kamakura and the Shinshō-ji in Nara are the most popular in the Kantō area, and the Isé and Atsuta Shrines are the ones most popular in the Kansai area.

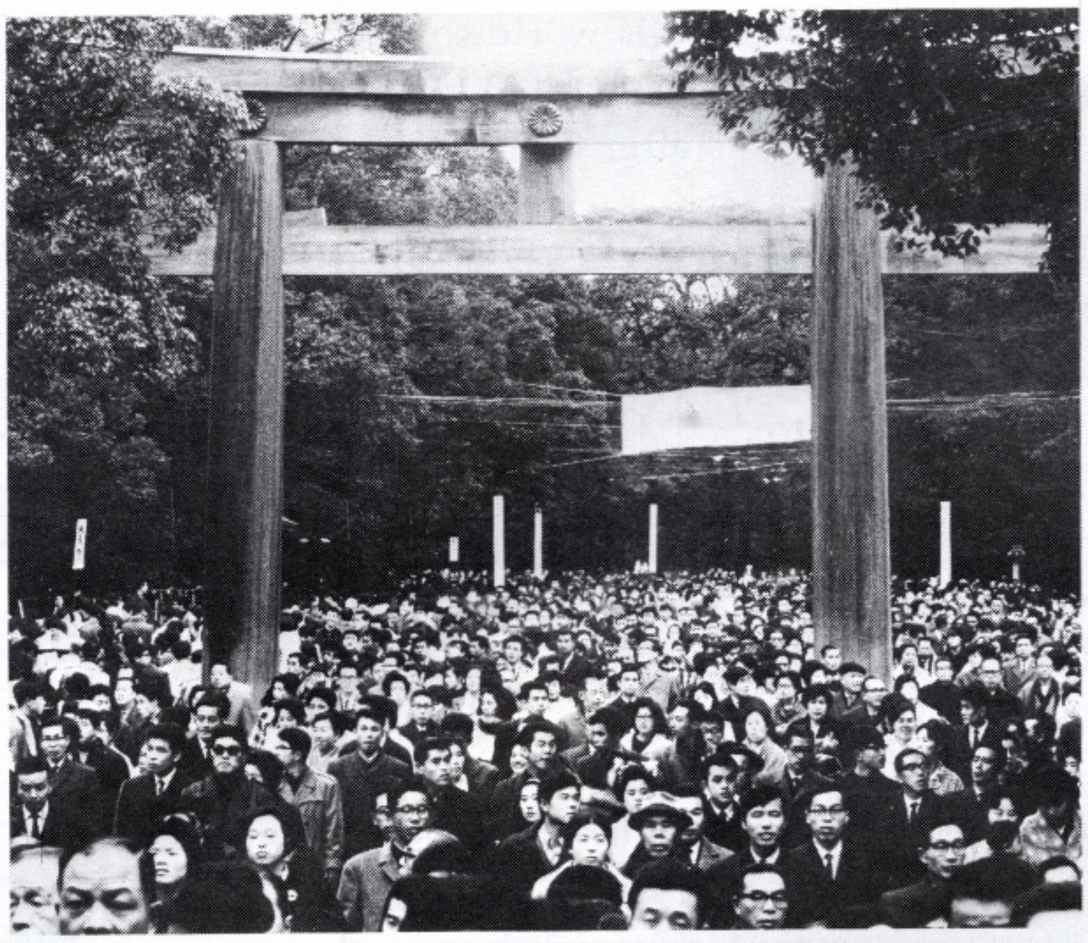
Because such enormous crowds of people visit these famous shrines during the New Year season, most of them stay just long enough to donate some money and to pray for good luck for the coming year. The small shrines, however, hold some special festivals during this season such as the one called *Akutai-matsuri*, which is held at Bishamon-dō in Ashikaga City, Gumma Prefecture. At this festival the visitors play the game of shouting abusive language at each other, and it is believed that if one can win at this game he can ensure good luck for the coming year. However, the use of such terms as "thief," "adulterer" and "leper" are strictly forbidden. If one uses these words he will lose the game and thus have no good luck during the coming year. This festival becomes, of course, extremely animated, as everyone is shouting bad names. It is said that the ancient people believed that this festival had a special magical power which drove the devils away.

The Awa Shrine in Chiba Prefecture is famous for another interesting event. At this shrine the rice which was offered to the god during the first three days of January is dried, ground to powder and made into a rice gruel on the 14th day of the month. Twelve tubes of reed about 15 cm. long are inserted into the rice gruel and on the following day, the 15th, the gruel is again offered to the god. At the end of the day the tubes of reed are removed and cut so that the people can examine them to ascertain how much gruel is contained in each tube. By the amount of gruel that is in it they can foresee the future of the rice crop for the coming year.

At Mitaké Shrine in a suburb of Tōkyō, people roast the bones of a deer on the 3rd of January every year and have their fortune told about the weather, the rice crop, etc., for the coming year. Such festivals are particular to small rather than to large shrines.

## *Enma-dō Mairi (Visit to the Temple of the Great King of Hell)*

In olden days the 16th of January was the "day-off" for both domestic servants and the employees of small shops. But today, as labour laws state that employees



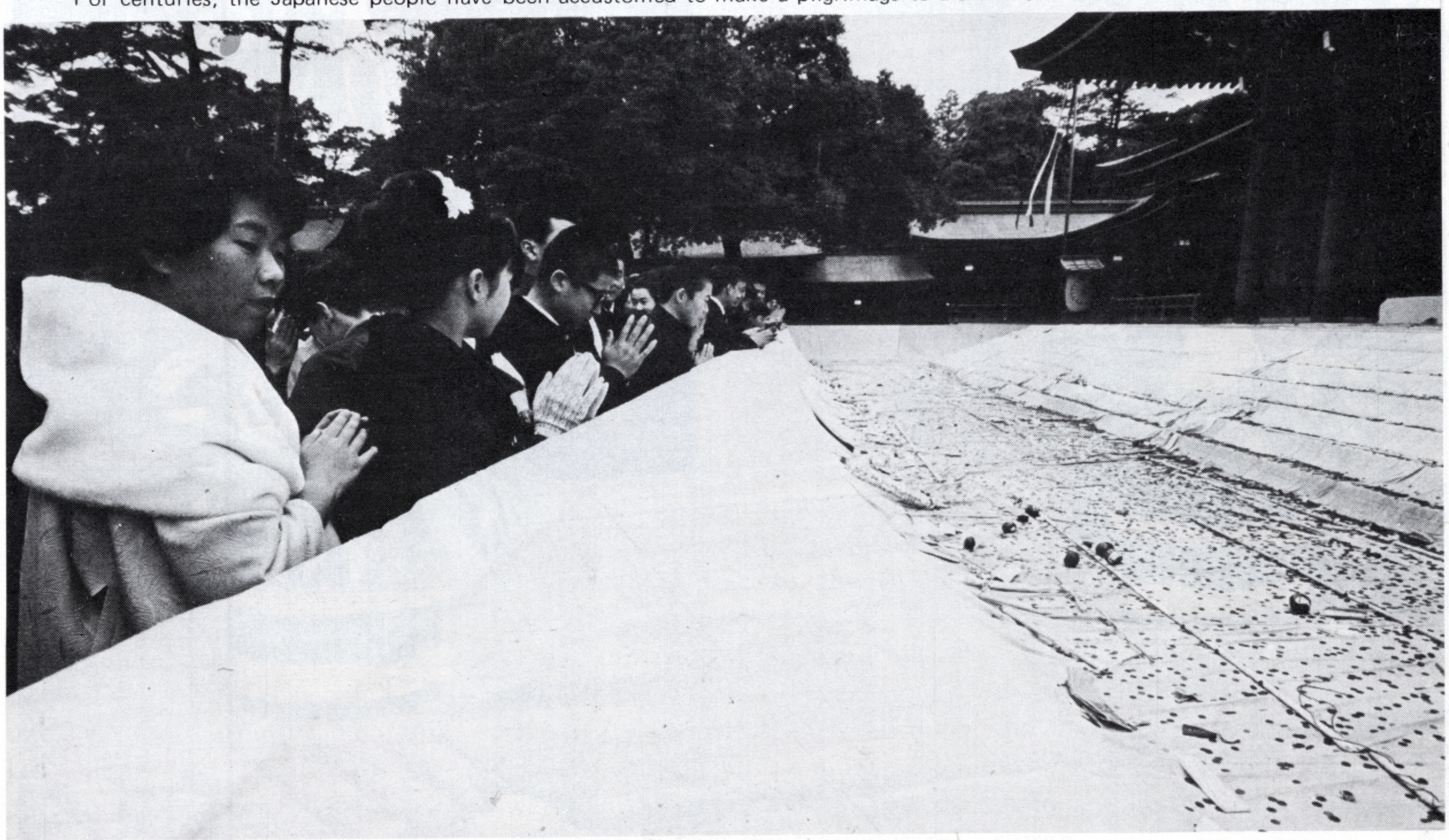
Mikawa Manzai performing in front of Nagoya Castle.

are guaranteed a certain number of vacation days, this particular day is gradually losing its original significance.

On this day, the 16th of January, the people used to visit the temple where *Enma-Daiō* (the Great King of Hell) is worshipped, because the huge "oven of Hell" is supposed to be opened on this day. The "oven of Hell" is an image that is used in order to teach the people that those who have committed sins in this world will be roasted in the huge "oven" in Hell after their death. This teaching was contained in the doctrine of Buddhism which admonishes "rewarding the good and punishing the bad."

In Japan, the Great King Enma is pictured as a big man with a horrible face, and mothers often use his name when they scold their children. Nowadays it is a term that is used to represent a strong and fearful man, but originally it referred to a sweet goddess of India. The only fearful part about this goddess was that she was carrying a stick whose top was decorated with a human skull. Later *Enma-Daiō* was depicted as a man, the first son of the sun, who was born

For centuries, the Japanese people have been accustomed to make a pilgrimage to a shrine (called Hatsu-mode) on New Year's Day.



in this world before anyone else and who died before anyone else. He was, therefore, regarded as the god who opened the way to the world of death and became the judge who sent the dead to either Heaven or Hell according to their deeds and behaviour in this world. Later, his image as the red-faced, shaggy-bearded *Enma-Daiō* was created. However, he will not punish anybody unless that person has done something wrong. The one who has done wrong in this world will have his tongue pulled out or will be transformed into a monster with the head of a human and the body of a horse.

On this particular day, the 16th of January, people visit *Enma-dō* to look at the fearful image of *Enma* and at the picture of Hell, and swear to themselves that they will work hard and behave properly in this world so that they will not be exposed to the punishments of Hell after death.

### *Manzai*

*"A crane lives one thousand years and a tortoise ten thousand years. How happy it will be to live eternally; longer than the crane, longer than the tortoise."*

The Kadomatsu, a bouquet of pine and bamboo, is placed at the entrance of homes and business establishments on New Year's day as the symbol of stability and righteousness.
Photograph by Maeda Sinzo

Card-playing is one of the specific games of the first week of the New Year.

A singer with *eboshi* (headgear once worn by nobles in court) and wearing *hakama* (divided skirts that are used in men's formal wear) sings this song, and an accompanying dancer dances to its tune holding a hand drum. The pair visit each house announcing the arrival of spring and collect a small amount of money from each house. This is called *manzai* and is one of the pleasures that the common people enjoy during the New Year.

There are many types of *manzai* in various parts of Japan but the one which is the most famous and has the longest tradition is the *Mikawa-manzai*. *Mikawa* is the old name for the Nagoya area where the *manzai* originated. The *Mikawa manzai* players travel all over Japan singing and dancing.

The *Manzai* is said to have been "invented" by the priest Genkai who, upon losing his temple during the time of the civil wars, stayed with a priest of the Hasebé Daimyo Shrine in Okazaki (Mikawa area). The priest Genkai taught the *manzai* song and dance to the local people and prayed for peace for the nation and abundant crops for all. The lord of this area, Matsudaira Chikatada (Tokugawa Iyeyasu's ancestor), favoured the *manzai* and asked the players to visit his samurai who were in camps during the wars. Tokugawa Iyeyasu also treated *manzai* players well and after he became *Shōgun* (general) the *Mikawa manzai* players visited his castle in Edo (today's Tōkyō) on the 11th of January every year and sang loudly at the gate. Upon their arrival the gate was opened and the lords, led by the *manzai* players, entered the castle. This was regarded as a happy event in the New Year.

Today there are very few *manzai* players who perform the traditional art and they are protected as "living national treasures." Although they are no longer seen on the streets, their songs and dances still appear on television programmes during the New Year season. 東

# Buddhism—Some More Thoughts on the Subject

*by Nakamura Hajime*

According to the opinions of early Buddhists of ancient India, the law of human existence has been correctly recognised neither by the general public nor even by the great philosophers of those days. Both the philosophers and the public believe that there exists something permanent in this world and they are attached to it. Because of this attachment they are always harrassed by various passions. These human passions include greed, hatred and anger on the one hand and illusion on the other. They are based on the delusion (*tanhā*) which exists as the basis of life. This delusion is something like the impulse of drinking water, an impulse which one feels when one is really thirsty. Because of this delusion human beings bring forth various 業 *gō* actions (*karman, karma*), and as a result of this we are all living in illusion.

It is problematic whether the concept of *gō* (*karman*) is essential to Buddhism or not. However, this concept has been important to Buddhism from its early stages.

Originally, the word *gō* simply meant an action. Later it began to denote the power which operates in the total relationship of 因果 *in-ga* (chain of cause and result). In other words, one action when it is good will always produce results agreeable to human beings and a bad action will always produce disagreeable results. Thus the concept of 輪廻 *rinné* (metempsychosis—*sansāra*) was born and this *rinné* covering both this world and the next world (the world after death) became prevalent. In other words, the result of an action in this world will appear in the next world or even in the world after next. This way of thinking became a widely accepted assumption by the Indian society, exerted great influence upon various philosophies of India and was adopted in Buddhism. As a concept, it originally stressed the point that one should try to do his best in this world so that he will have good results in the next world, but eventually it became a kind of fatalism.

Incidentally, the reason why human beings are suffering from illusion and create 業 *gō* is that they are attached to the "self."

Votive stupa made by bronze. 8th – 9th c. (National Museum of New Delhi, from the Sekai-no-Bijutsu-kan)

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Standing Buddha of schist. 2nd – 3rd c. (National Museum of New Delhi, from the Sekai-no-Bijutsu-kan)

However, if and when one understands the laws of 苦 *ku* (suffering), 無常 *mujō* (things are changing and impermanent) and 非我 *higa* (non-self) and obtains wisdom, then he can be free from delusion, he can be free from everything. This is the sphere of deliverance. This is called 不死 *fushi* (immortality), 安楽 *anraku* (beatitude) or 寂静 *jakujō* (quietness) in Japanese (all these terms are expressed as *Nirvana* in Sanskrit.) *Nirvana* means to "blow out" (i.e., "the candle") or "the state of (the candle) being blown out," that is, the state in which the flames of human passions are blown out by wisdom and in which passions do not exist any longer. It is thought that there one finds the quiet, the realm of supreme beatitude.

Engisetsu is the theory which expresses the truth of human beings as recognised by Buddhism.

The doctrine of 縁起 *Engi* (*patica samuppāda*—dependent origination) is the theory that explains to the people the basis on which our life of illusion exists, and that one can annul the existence of illusion by destroying the various conditions which are made clear in this theory. In the early scriptures of Buddhism, the various forms of *Engi* theories are seen. And each theory is trying to teach the people to face the

Yaksi, the protective goddess for sacred places, sculptured on a console of the East Gate for the Sanchi Stupa, in central India. ⟶

Stone Buddha in Ceylon that depicts the scene of his entering nirvana.

Bodhisattva of schist. 2nd – 3rd c. (National Museum of New Delhi, from the Sekai-no-Bijutsu-kan published by Kodan-sha)

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A tile showing the head of Bodhisattva. (National Museum of New Delhi, from the Sekai-no-Bijutsu-kan)

cruel facts of life such as sickness and death, spiritual agony and other mental afflictions, and to understand the reason why such kinds of suffering exist. It teaches people to study their own acts and to realise how the ignorance (*avidjā*) about the truth of life forms the basis of our life and creates life's fundamental conditions. Thus it teaches that our suffering in our existence will disappear when such ignorance

is eliminated. The most developed theory of *Engi* 縁起 is composed of twelve items: 無明 *Mumyō* (ignorance), 行 *Gyō* (latent power of formation), 識 *Shiki* (the recognition by consciousness), 名色 *Myō-shiki* (the dualism of subjectivity and objectivity), 六入 *Rokunyū* (six "situations" i.e.: visual functions, the sense of hearing, the sense of smell, the sense of taste, the sense of touch and mind), 觸 *Soku* (contact of objects and mind through the senses), 受 *Ju* (the action of acquiring impressions from the outside), 愛 *Ai* (impulsive delusion), 取 *Shu* (attachment), 有 *U* (existence in general), 生 *Shō* (to be born), 老死 *Rōshi* (to pass and perish); they are all interrelated and, as "primary" items, they form the basis of the items which follow them.

The term "*Engi*" means that B will be caused (起 *Gi*) by A (縁 *En*). In other words, every phenomenon has been caused by various causes "因" (*hetu*) and conditions "縁" (*pratyaya*), and there is nothing in this world which is completely independent from other things. Therefore, if these causes and conditions cease to exist, there will be no result. This way of thinking is one of the fundamental assumptions of Buddhism. Buddhism does not recognize independent and permanent entity. It recognizes only the fact that everything has causes and results. In other words, Buddhism considers that every thing is related to every

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Eight important scenes in Buddha's life, including his birth, attainment to Buddhahood and entering nirvana.

Crown Prince Siddhartha leaving his home on horseback. Courtesy of Bijutsu-Shuppan-sha

other thing.

Later, *Engi* began to simply signify the inter-relationships of various things. The word *Engi* began to be used in Japan and China in the daily lives of people. The usages of *Engi* are as follows: *1)* The origin and history of temples and of statues of Buddha and *2)* an omen for good and bad. In Japan, the second meaning is used by people in their daily lives.

THE PHILOSOPHY of Buddhism was formulated in the course of history but even in early Buddhism a rather precise theory of "the four truths" (四諦—*shitai*) was taught. *Shitai* means the four truths regarding various aspects of life and the solution to human suffering. The four truths mentioned here include: 1) 苦諦-*kutai* (*duhkha-satya*)- the truth that this world is *ku* (suffering). 2) 集諦 (*juttai*) (*samudaya-satya*)—the truth that the cause of *ku* exists in passions and attachment to material things. 3) 滅諦-*mettai* (*nirodha-satya*) —the truth that one can finally enter the world of spiritual enlightenment. 4) 道諦-*dotai* (*mārga-satya*), the truth that one has to follow the exercises as described in the scriptures in order to achieve spiritual enlightenment.

# Minamoto no Sanetomo
# The Poet Shogun

*by Yonekura Isamu*

*In the latter part of the 12th century, Minamoto no Yoritomo won a decisive battle against the Taira family, which had established its political power by currying favour with the Imperial Family and the landed aristocracy. Minamoto no Yoritomo usurped the power of the Taira family and in 1192 established the first samurai government in Japan at Kamakura, 350 km. east of Kyōto.*

*Until then, the important figures who controlled political power in the Kyōto aristocracy had regarded the battle between the Minamoto and the Taira families as a simple struggle for power among their subordinates. The nobles considered that their own power would dominate such struggles to such an extent that no matter which samurai family won, the winner would invari-*

A wooden status of the "poet shogun" Minamoto no Sanetome. (In possession of Daitsu Temple in Kyoto)

*ably support the aristocracy. Thus the nobles would have as much power or more than they had had and would be able to obtain an even stronger position in political matters. However, their estimate proved to be absolutely wrong. Firstly, Yoritomo established a new government which consisted exclusively of samurai and which was completely independent from the nobles. Secondly, this government seat was his own strong-hold, Kamakura, and not Kyōto. Yoritomo's move was totally unexpected by the nobles. Now they realized that the new government would be a great menace to them.*

*In the eyes of the Kyōto aristocracy, Kamakura at that time was a remote area that none of them had ever even visited. Also they were convinced that the samurai who had established the new government in such an area were unrefined and uneducated country men whose main duty was to "guard" the aristocracy. The nobles, thoroughly despised the samurai who now held political power. However, no matter how much the nobles despised these samurai, they realized that they themselves were no longer the ruling class. The aristocratic power which had lasted for more than 500 years in Nara and Kyōto finally had come to an end and a new period of samurai power had begun. The nobles found no other means of expression for their sorrows and grievances except in poetry, particularly in "waka," the poetry of 31 syllables.*

*Even though the newly-established government was unstable, the Shōgun Yoritomo was able to control the samurai with his military power and political skill. When he died, in the 7th year of the Shōgunate government, the unity within the samurai group began to crumble. The man who succeeded to the post of Shōgun at the early age of twelve and who died a tragic death at twenty-eight was Minamoto no Sanetomo. He is the "hero" of our story.*

## The Death of the Leader of the Samurai

August 9, 1192—only one month after the establishment of the Kamakura government—a second son was born to the Shōgun Minamoto no Yoritomo. Early in this morning Yoritomo, upon learning that his wife was about to deliver a child, immediately dispatched his best horses to Tsurugaoka Hachimangū, where the protective god for the Minamoto family and for other samurai was worshipped. Here and at other shrines and temples in and around Kamakura prayers were read aloud for the safe delivery of the child. The joy of the Shōgun at the birth of another boy was overwhelming. In December of the same year Yoritomo invited his generals to his mansion, where he himself was holding this second son, Senman, in his arms. (Senman later became known as Minamoto no Sanetomo). Upon the arrival of the generals Yoritomo announced: "This is the boy whom I particularly cherish. I ask all of you to protect the future of this boy."

When Yoritomo's first son was born ten years before, Yoritomo was too busy fighting battles against the Taira family to celebrate his son's birthday. The second boy, however, had arrived just when the Shōgun was filled with the joy of conquest and was looking forward to expanding his samurai power. Therefore his happiness was particularly great when he held his second son in his arms.

In December 1198 the Shōgun Yoritomo fell from his horse while returning from the ceremonies that celebrated the completion of the bridge over the Sagami River west of Kamakura. Why Yoritomo, who had been expert on horsemanship and had won numerous battles on horseback, fell from the horse under normal circumstances is not known. However, history records that Yoritomo became ill as a result of this fall and died one month later (January 1199, at the age of 53). At this time his first son Yoriié was seventeen years old and his second son Sanetomo six.

The tomb of Minamoto no Yoritomo, the founder of the Kamakura Shogunate.

## The Ignored Authority of the Shōgun

At Yoritomo's death his first son Yoriié succeeded to the position of Shōgun. According to history, Yoriié was as good at military tactics as was his father. When only twelve years of age he showed himself to be an excellent hunter and surprised the participating samurai by killing a deer.

About that time, military might began to shift to political power. Soon after Yoriié became Shōgun,

pressures exerted by important retainers of the late Yoritomo removed from him the right to judge legal proceedings. Thereafter, legal proceedings were to be judged by a council consisting of thirteen senior statesmen. It is supposed that Hōjō Tokimasa, the most powerful among the statesmen, had instigated this move.

Tokimasa's daughter Masako (THE EAST, Vol. IX, No. 5) was Yoritomo's legal wife. Thus Tokimasa, taking advantage of Yoriié's youth, attempted to grasp the actual political power and at the same time keep Yoriié in the forefront as a cover. Tokimasa feared the expansion of the Shōgun Yoriie's power. He worried that Hiki Yoshikazu, another senior statesman who was Yoriié's father-in-law, might ally himself with young Yoriié in attempting to control the government. The Kamakura Shōgunate government after Yoritomo's death became the stage where the senior statesmen who wanted to grasp political power—particularly Hōjō and Hiki—intrigued against each other constantly.

According to the history "*Azuma Kagami*" (the official record of the Kamakura Shogunate government) Yoriié was a fine young boy, but after succeeding to the position of Shogun he became a selfish man, a drunkard, and a philanderer. For instance, when he was asked to pronounce judgement in settling a lawsuit in a certain territory, he did not even listen to the reasons of the two parties involved but simply drew a line in the middle of a map declaring: "This is the border line. The size of the land depends on your luck." Moreover, he appointed five of his favourite young samurai as his staff members and announced that nobody interfere with them in any way, even if they should misbehave themselves in Kamakura, and that those who did

Photograph by Maeda Sinzo

not obey this order would be punished. He even forbade everybody but these five men to enter his mansion. However, because "*Azuma Kagami*" was edited while the Hōjō family was powerful in the government, the descriptions regarding Yoriié might be somewhat biased. Should Yoriié have acted as recorded in the *Azuma Kagami*, he might have been forced to do so by circumstances. For, although he was Shōgun, he resented the fact that his authority was minimized in the court proceedings by older statesmen, and yet he could not openly oppose these statesmen. At any rate, Yoriié almost abandoned his official position as the leader of the Shōgunate government and tried to rule with the help of a few favourite and reliable men who rallied around him.

## Conspiracy of the Statesmen

In July 1203 the Shōgun Yoriié suffered from high fever and took to his bed. In August he announced from his sickbed that he would give the position of *jitō* (local administrator) of 38 provinces in the Kansai area to his younger brother Sanetomo and the same position in the Kantō area (the stronghold of the Kamakura Shōgunate government) to his son Ichiman. Upon learning of this plan the senior statesman, Hiki Yoshikazu, was greatly angered and warned the Shōgun about the disaster that might follow such an unwise decision: "The division of *Jitō* into two would mean that political power would be divided into two, and such a division would result in catastrophe. You must have planned these changes in consideration of the advantages for your younger brother and your son, but," stated Hiki, "these changes will solve nothing. Also, if the Hōjō family remains as powerful as it is now, it will eventually deprive you of your position as Shōgun." When the Shōgun Yoriié heard this warning he invited Hiki Yoshikazu to his sickbed in order to discuss the matter with him, and they decided to execute all of the members of the Hōjō family. However, their secret conference was overheard from behind the bedroom screen by Yoriié's mother Masako, who was Hōjō Tokimasa's daughter. Masako immediately dispatched a messenger to her father informing him of Yoriié's plot.

Tokimasa, after setting up an elaborate plan, invited Hiki Yoshikazu to his house and had him assassinated by two of his subordinates. On the same day, Tokimasa ordered his son Yoshitoki to lead the army and to force members of the Hiki family to commit suicide. At the same time Yoriié's first son Ichiman, whose sympathies were with the Hiki family, was killed.

The Shōgun Yoriié immediately ordered two of his subordinates to assassinate Yoshitoki. However, as Yoshitoki's power among the samurai was strong, one of the assassins betrayed Yoriié and the assassination attempt failed.

After this event, Tokimasa confined the Shōgun Yoriié in the Shuzen Temple in the province of Izu (now Shizuoka Prefecture) and appointed Yoriié's brother Sanetomo, then twelve years old, to be the new Shōgun, while Tokimasa himself obtained full powers as regent. In July of the following year (1204), Tokimasa murdered Yoriié at Shuzenji Temple. Yoriié was then twenty-three years old and had been Shōgun for four years only.

Sanetomo, the new Shōgun, was assisted by his grandfather Tokimasa who was the murderer of his brother Yoriié. Although Sanetomo was only twelve years old, he must have been aware of the existing situation. He must have sensed that he too might be subject to the same destiny that had befallen his brother.

## Away from the Hands of the Assassin

Sanetomo was a sick and nervous child. While his elder brother Yoriié had been a typical Kamakura samurai, Sanetomo did not care for the military arts, but instead exhibited a deep interest in poetry, books, and paintings. However, the culture which he desired did not exist in Kamakura. Such a culture had always "belonged to" the nobles of Kyōto. Sanetomo, as a little boy, had been exposed to this culture.

In 1204, the year after Sanetomo's appointment as Shōgun and when he was thirteen years old, the senior statesmen of the Kamakura Shōgunate government recommended a daughter of a samurai as the bride of the Shōgun Sanetomo. In those days marriage at such a young age was common practice. Sanetomo refused to marry this girl, however, and expressed the wish to marry a girl from Kyōto, which, of course, automatically meant the daughter of a noble and not of a samurai. The statesmen bowed to his wish and chose for his bride a young daughter of the Fujiwara family in Kyōto, whom Sanetomo married in December of the same year.

At that time the nobles, who had been the former rulers of the country and, the samurai, who were the actual rulers, were not necessarily antagonistic towards each other. Although the samurai excluded the nobles from politics and confiscated some of their lands, the

Jufuku Temple in Kamakura

fundamental system, in which the samurai and the minor court nobles were given political rights by the Emperor, did not change. The senior statesmen in the Shōgunate government must have consented to this marriage for they must have been convinced that it was important not to antagonize the nobles. They wanted to maintain friendly relations with the members of the nobility so that peace would be preserved.

During the first few years of Sanetomo's reign as Shōgun, the actual politics were carried out by his mother Masako and his grandfather Hōjō Tokimasa. Sanetomo ordered books of poetry from Kyōto and spent many hours reading and composing poems. The history *Azuma Kagami* mentions that besides liking poetry Sanetomo also liked to play "kemari" (a kind of football), which was popular among the nobles of Kyōto.

While Sanetomo thus spent much of his time the regent, Hōjō Tokimasa, steadily increased his own political power by reducing the power of those in opposition to him. In June 1205, after assassinating Hatakeyama Shigetada, who had been loyal to the Minamoto family since the days of Yoritomo, Tokimasa planned to assassinate Sanetomo, who was not only the Shōgun but also his own nephew. Tokimasa's wife Maki participated in this plot, and some historians believe that she was its actual instigator. Her son-in-law Hiraga Tomomasa was in Kyōto as the leader of the city guards and Maki, taking advantage of the fact that he was a member of the Minamoto family, is said to have suggested to her husband Tokimasa that he

make this nephew the Shōgun after the assassination of Sanetomo. A history book of this period refers to Maki as "the person who was arrogant and audacious."

However, for unknown reasons, the plot was discovered. On July 20th of this year, Tokimasa's son Yoshitoki imprisoned his parents in the province of Izu saying that it was an order from Sanetomo (although historians suspect that it was in fact Yoshitoki's own idea). Yoshitoki, who overthrew his own father from the regency, now assumed this position. On the same day he sent several samurai (a punitive party) to Kyōto to arrest Hiraga Tomomasa. The punitive party found Hiraga in Kyōto and assassinated him.

Sanetomo barely escaped death.

## The Shōgun Who Loved Culture

ALTHOUGH SANETOMO preferred poetry and learning to the military arts, he did not neglect his duties as Shōgun as had his elder brother Yoriié. He never forgot that he was Yoritomo's son, the "leader of Samurai" and, above all, the Shōgun.

Sanetomo wanted to read the seventeen-article constitution which was written by Shōtoku Taishi (THE EAST, Vol. X, No. 7), whom he had always respected. One of the civil officials of the Shōgunate government had presented it to Sanetomo. Within a month after reading it he had a wooden statue of Shōtoku Taishi installed in the temple of his residence at which he worshipped every morning and evening. He invited seven priests to console the spirit of Shōtoku Taishi.

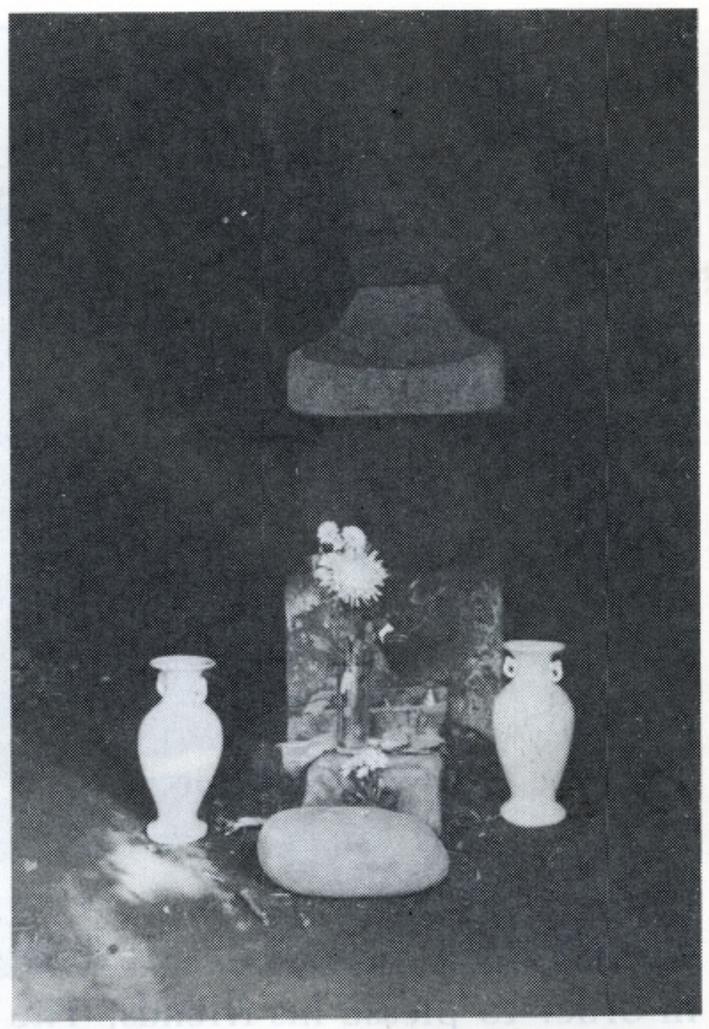
Also, he read many books about the thoughts and deeds of the eminent generals and politicians of China and Japan of his time. He studied the mental attitudes, the art of ruling, and the political tactics of the ancient wise men. He pursued these studies independently and with enthusiasm.

The books which he read were not printed but written in beautiful calligraphy. Sanetomo admired these writings not only for their subject matter but also for their beauty. A year after taking the position of Shōgun, when he was 13 years old, he ordered the officers who had fought with his father Yoritomo to lend to him all the letters that his father had written to them. After collecting these letters, he studied his father's way of writing as well as his art of ruling. He proceeded to copy the letters and then returned them to their owners.

Sanetomo loved to look at picture scrolls and other works of art. Thus he ordered his statesmen to show him various treasures which had been confiscated from the Fujiwara family in Ōshū (present Iwaté and Miyagi Prefectures). The Fujiwara family had flourished in Ōshū, the remote parts of northeastern Japan in the 12th century (THE EAST, Vol. IX, No. 2). Yoritomo had sent a large army to Ōshū and defeated the Fujiwara family in 1189. He then distributed many treasures to various generals who had distinguished themselves during the battle. Sanetomo enjoyed looking at these beautiful treasures and afterwards returned them to the generals.

## The Fair Lawsuit

THE SHŌGUN Sanetomo did not take an active part in politics during his boyhood. However, he began to participate actively in politics after he reached the age of twenty. He was not a mere figurehead even though Hōjō Yoshitoki held the reains of the Shōgunate Government.



Masako rests near her son Sanetomo at Jufuku Temple in Kamakura.

For instance, in November 1209 Hōjō Yoshitoki asked Sanetomo to give the rank of samurai to some of Yoshimasa's subordinates, as they had often distinguished themselves. Sanetomo refused this proposal firmly stating that: "Should I give them the rank of samurai they will want to be officials in the government regardless of their ability. That will surely cause trouble. Therefore I cannot permit them to have the rank of samurai now."

In June 1211 a certain man from the province of Echigo (present Niigata Prefecture), who had come to Kamakura for the settlement of a lawsuit, was killed in an inn in Kamakura. Sanetomo ordered one of his reliable statesmen to investigate the matter. As a result of the investigation, this statesman arrested the man who was then the deputy governor of the Province of Echigo. The family and relatives of the arrested man

approached Sanetomo's mother, Masako, whose power in the government was considerable (although discreetly exercised), and demanded that she release the suspect. Masako accepted their request and asked Sanetomo to release the suspect. Sanetomo rejected this demand, however, believing that the decision of his statesman was correct, and scolded the woman who came and presented to him Masako's demand.

These two incidents prove that Sanetomo was not a mere figurehead. He respected the laws of his country and refused to alter them in order to please his friends. The following incident illustrates this point:

One day, a priest of Jufuku Temple in Kamakura—a temple which Sanetomo visited often—came to him and, taking advantage of their acquaintance, asked him to pass a judgement that would be favourable to the plaintiff in a lawsuit. Sanetomo rejected the priest's request with indignation saying: "I respect Buddha and the teachings of Buddha and I respect the priest. However, politics are different matters. Politics are none of the priest's business. You had better mind your own business and worship Buddha."

Sanetomo, unlike his elder brother Yoriié, was strongly opposed to the "easy" attitude that the samurai of his time had toward killing. In September 1213, a *bettō* (the government official who ruled both temple and priests) in the Province of Shimotsuké (present Tochigi Prefecture) sent a messenger to Sanetomo informing him about Hatakeyama Shigeyoshi, the son of Hatakeyama Shigetada who had been killed by Hōjō. "Hatakeyama Shigeyoshi," wrote the bettō, "became a priest and lives near my temple. At present he has assembled there many masterless samurai and all of them pray together. He must be planning a conspiracy." Sanetomo, upon hearing this, ordered a government official to go to the province of Shimotsuke' and arrest Shigeyoshi. The official came back to Kamakura a week later and reported proudly that

A portrait of Minamoto no Yoriie.
(In possession of Syuzen Temple, Shizuoka Prefecture)

he had killed Shigeyoshi. Upon hearing this Sanetomo told him: "Shigeyoshi's father, Hatakeyama Shigetada, was killed for no particular reason, and it is very likely that his son was planning a conspiracy. However, you should have obeyed my order to arrest Shigeyoshi and bring him to the Shōgunate Government. The matter would have been investigated and if there were enough evidence to support that he was really planning a conspiracy, he would have been punished accordingly. You have made a serious error by killing him without following these procedures."

## Belief in Divine Revelation

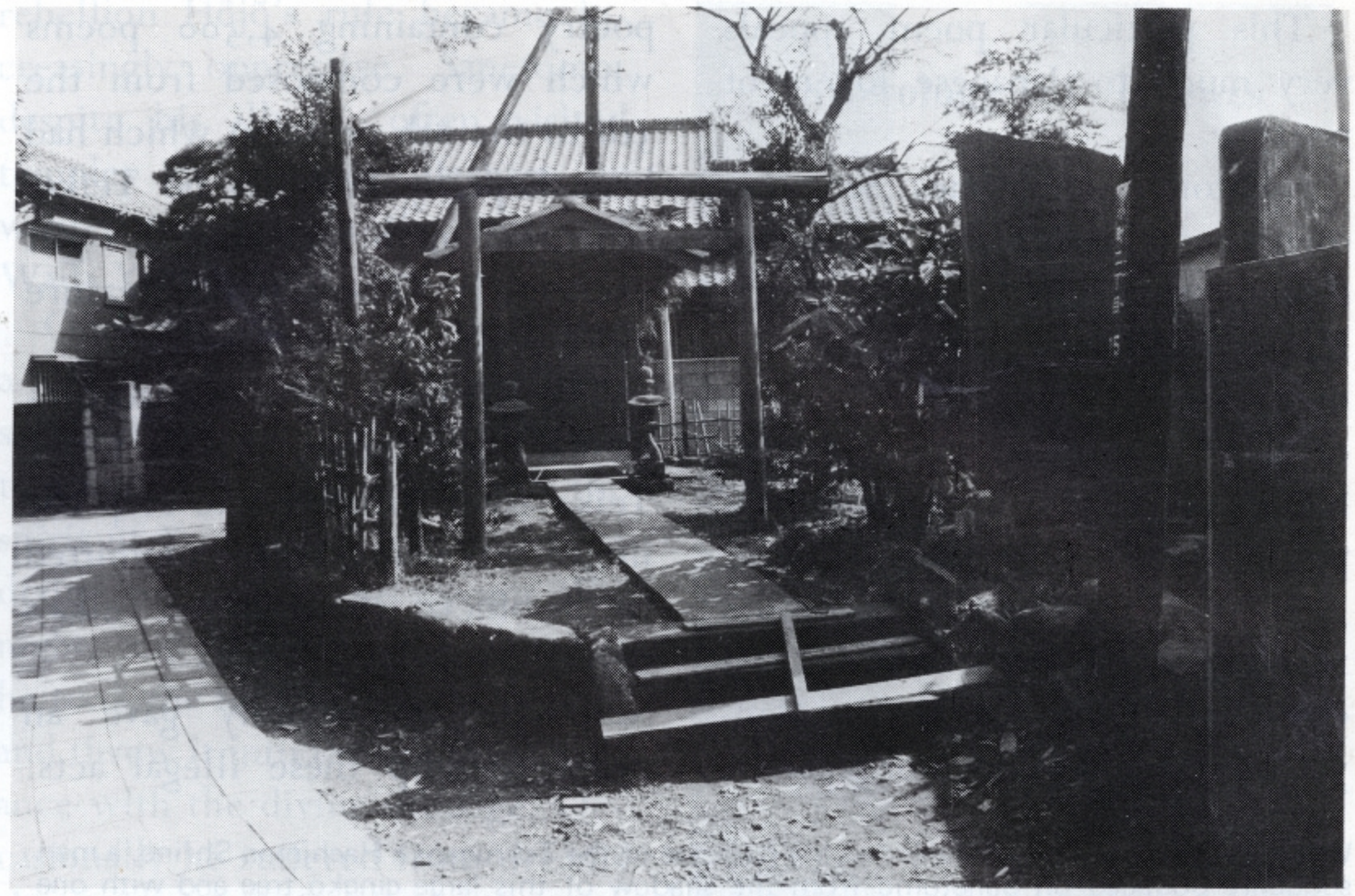
According to historical records, the nervous and sick Sanetomo often dreamed. And if he received a divine revelation in his dream, he believed it. For instance, a certain sculptor of a Buddha statue who came from the Seung China met Sanetomo and told him: "In your prior state of existence you were the high priest in Iōzan in China." Sanetomo answered: "It could be true, as it is the same as the revelation that I received through my dream."

One day when Sanetomo was holding a banquet he called to his side two officials who were sitting near him and told them: "Both of you may die shortly. One of you is an enemy of the Shōgunate government and the other supports the government." The two officials became pale and left the banquet immediately. History records that Sanetomo indulged in day-dreaming, mixing reality with dreams, and that he often uttered prophetic words. He often left his bed in the middle of the night because he liked to gaze at the garden.

According to the description given in *Azuma Kagami*, on August 18th, 1213, about midnight, Sanetomo was standing alone in the corridor facing the garden. Everyone in the house was asleep and the lights were out. There was no sound except that of Sanetomo reciting poems to himself. Around 2 o'clock in the morning, Sanetomo thought that he saw a woman in a blue dress running through the garden. He called out several times asking her name but she ran out of the gate without answering. When a flash like lightening appeared, he immediately asked the night watchman to call the official who specialized in fortune-telling. The official rushed to the Shōgun wearing his kimono inside out as he was called out at such late hour. Sanetomo told him what he had seen and asked him to tell him his fortune.

The official answered that he saw nothing unusual in Sanetomo's story. Sanetomo was not satisfied with this answer and immediately held a ceremony in the garden to console the spirits of the dead.

However, Sanetomo did not introduce his day-dreaming into politics. In February 1212 a certain official in the Shōgunate government asked for immediate permission to repair the bridge over the Sagami River. The head statesmen of the government held a conference and concluded that the bridge in question was an unlucky bridge because it had caused the death of the first Shōgun Yoritomo (who fell from the horse on his way back from the inauguration ceremony of that very bridge) and therefore it should not be repaired. Sanetomo opposed that deliberation saying: "The death of the late Shōgun had nothing to do with the construction of the bridge. How can you say that the bridge is unlucky? The bridge over the Sagami River is situated on a major route which is used by many pilgrims. It should be repaired immediately."



The one-time site of the Kamakura Shogunate has changed into a residential quarter for common people.

## Sanetomo the Poet

Sanetomo composed poetry from the time he was 14 years old. He read various poetry books of the 7th century and after learning them by heart he composed his own poems. He went to the places which were famous for cherry blossoms to compose poems on their beauty and also on the beauty of snow. In April 1211 he heard that a certain priest at a temple in Kamakura had heard a cuckoo sing. Before day-break on the following day he went to the temple accompanied by six followers. He wanted to listen to the cuckoo and to compose a poem. Cherry blossoms, maple leaves, snow and the cuckoo are traditional subjects in Japanese poetry. He waited patiently in the garden for the cuckoo to sing, but could not hear anything.

One night when it was raining heavily Sanetomo left his bed to view the dark garden from the corridor. Over the sound of the rain he heard the cry of the cuckoo. While standing in the corridor alone he composed the following poem:

*"A faint cry of cuckoo in the darkness of a May night. Not a single soul is hearing the cry, only the sound of the rain fills the night."*

Temple of Hojo Tokimasa who failed in his plan to assasinate his own grandson Sanetomo.

This particular poem appeals very much to Japanese lovers of poetry.

Sanetomo sometimes sent his own poems to Fujiwara no Sadaié, (commonly called Teika), the Kyōto nobleman who was the most eminent poet and poetry critic of that time, and asked for his opinions. This noble poet sent polite advice to the Shogun.

In November 1213 Sanetomo received a gift which made him ecstatically happy. It was the Man-yō-shū (the oldest book of Japanese poetry containing 4,500 poems which were composed from the 5th to the 8th century) which had been kept by Fujiwara no Teika. Sanetomo upon receiving this gift exclaimed: "There is no treasure more precious than this."

The gift from Teika was accompanied by a letter. In this letter Teika asked Sanetomo to stop the illegal acts which were committed by the official who managed Teika's private property.

Sanetomo immediately gave an order to stop these illegal acts.

When Shogun Sanetomo descended the staircase of the Tsurugaoka Hachiman Shrine, a man suddenly pounced on Sanetomo from the shadow of this large gingko tree and with one stroke of his sword killed him.

This association between the noble poet and the samurai poet is indicative of one characteristic of the period of transition from the power of the aristocracy to the power of the samurai. The old nobility was still superior to the samurai in culture but had already lost its political power, and the samurai who now held that political power were inferior to the nobility in culture.

Also there is an incident which shows how passionately fond of poetry Sanetomo was. One day a samurai, a descendant of the Taira family and an ex-rival of the Minamoto family, came to Kamakura to express his desire to serve the Shōgunate government. The statesmen of the Shōgunate were opposed to this but Sanetomo accepted this man in the government as he found that he also was a poet.

Incidentally, one finds almost no heroism—a samurai characteristic—in Sanetomo's poems. On the contrary, the imagery of sadness that underlines his poetry expresses his own feelings of enduring sadness. Sanetomo, who was sick and never cared for the military arts, and who was isolated in the Shōgunate government even after becoming the Shōgun, must have had no other means of expressing his sadness but by blending it with the beautiful scenery which he described in his poems.

For instance the following poem, although it deals only with scenery it conveys to the Japanese people Sanetomo's sadness:

*"Autumn is hitting the bamboo leaves in the mountain; The cold winter wind never ceases to blow at the top of the mountain."*

Sanetomo's poems also express a deep concern for old men and abandoned children, a concern which is very unusual for a young man of Sanetomo's time.

## A Deep Wound in the Heart

MAY 1213. An incident occurred which deeply saddened Sanetomo. The incident was related to an event that had occurred two years before. Wada Yoshimori, the most trusted and distinguished retainer since the days of the Shōgun Yoritomi, wanted the position of administrator in the Province of Kazusa (present Chiba Prefecture). Sanetomo, upon hearing Wada's wish withheld an immediate answer, as the matter was too important for him to decide by himself. He consulted with his mother Masako and his regent Hōjō Yoshitoki and both of them opposed the granting of Wada's wish.

The tomb of Wada Yoshimori, who was the most trusted retainer of Sanetomo, is located near Yui-ga-hama Beach in Kamakura.

Wada Yoshimori, who had been waiting for two years without a definite answer and was resentful of Hōjō, finally raised a rebel army against him. He attacked Hōjō's mansions and those of other government officials who had supported Hōjō in Kamakura but failed in the rebellion and was killed.

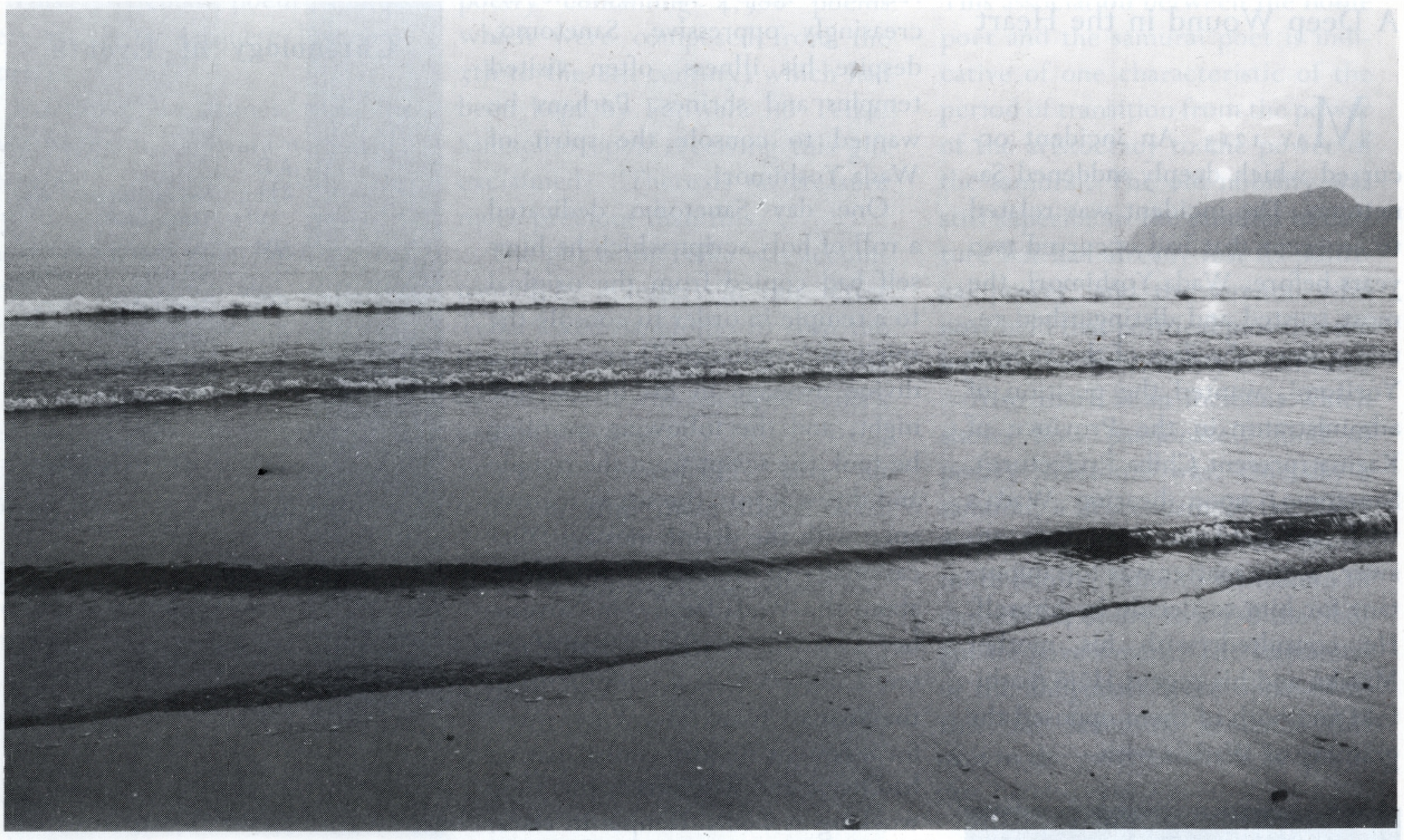
The death of his trusted retainer hurt Sanetomo deeply. After the rebellion Hōjō's rule became increasingly oppressive. Sanetomo, despite his illness, often visited temples and shrines. Perhaps he wanted to console the spirit of Wada Yoshimori.

One day Sanetomo dedicated a roll of holy script which he himself had copied from the original to a temple in order to console the spirit of Yoshimori. He received a divine message in his dream that night, and the following morning he took the script from the temple and threw it into the sea in accordance with the divine message. Occasionally he suffered from dreams about the Wada family. In November 1216 he invited to Kamakura one Chin Na Kei, a sculptor from the Seung China, who was revered for a famous Buddha statue that he had made and who was at this time working at Tōdai Temple in Nara. Perhaps Sanetomo learned from Chin about the great culture in Seung which was far more advanced than the Japanese culture of that time. Shortly after this meeting, Sanetomo suddenly conceived the idea of going to Seung himself. Five months after their first meeting, he ordered Chin Na Kei to construct a ship to carry him to Seung. Sanetomo's plan for travelling to Seung must have astonished the people around him. They could not understand his motive. History makes no mention of his motive, and it is not clear whether such a plan was based on Sanetomo's admiration for the high culture of Seung or whether he secretly planned to escape from the darkness and intrigues of the Kamakura government.

Five months after Sanetomo issued this order the ship was completed but it was found to be unseaworthy and sank before the voyage could be undertaken. Thus he had to give up his plan to go to China.

### Chronology of Events

| | | |
|---|---|---|
| | A.D. 4th c. | National Unification under Yamato Court |
| | 604 | The 17-Article Constitution by Prince Shōtoku |
| | 645 | Taika Reform |
| | 672 | Jinshin Revolt |
| Nara Period (710-784) | 710 | Capital set up in Nara |
| | 794 | Capital moved to Kyōto |
| Heian Period (794-1185) | 1180-5 | Battles between Genji and Heikē clans |
| | 1192 | The Kamakura Shogunate of Minamoto no Yoritomo |
| Kamakura Period (1192-1333) | 1274 | Mongol Invasion |
| | 1338 | The Ashikaga Shogunate of Ashikaga Takauji |
| Muromachi Period (1336-1573) | 1467-77 | Ōnin Revolt |
| | 1560 | Battle at Okehazama |
| | 1573 | Oda Nobunaga unified the country |
| Momoyama Period (1568-1602) | 1585 | Oda Nobunaga replaced by Toyotomi Hideyoshi |
| | 1592 | Invasion of Korea |
| | 1600 | Battle at Sekigahara |
| | 1603 | The Tokugawa Shogunate by Tokugawa Ieyasu |
| | 1637 | Shimabara Revolt |
| Edo Period (1603-1867) | 1639 | Closure of the country to foreign commerce |
| | 1702 | Revenge by 47 loyal samurai for their master |
| | 1837 | Revolt of Ōshio Heihachiro |
| | 1853 | American Commodore Perry visited Japan |
| | 1858 | Japan-U. S. Amity & Commerce Treaty |
| Meiji Period (1868-1912) | 1868 | Meiji Restoration |



Yui-ga-hama Beach at Kamakura which Shogun Sanetomo must have visited occasionally.

## Sanetomo's Death

ALTHOUGH SANETOMO was haunted by Wada Yoshimori's ghost, failed in his plan to go to Seung and was not strong enough to oppose Hōjō's oppressive measures, he found an outlet to his frustrations by aspiring to promote his own rank. At that time, although the samurai controlled the actual power in politics, official ranks were still bestowed by the Emperor and a few members of the aristocracy. Hōjō Yoshitoki was strongly opposed to his idea and openly criticized Sanetomo protesting thus: "It is not good to ask for a higher rank because you succeeded to your grandfather's position without particular merit. Besides that, you are still too young to request such a position." Sanetomo answered: "What you say may be true, but the legitimate family of Minamoto will end with my death [Sanetomo had no children]. My attainment of a higher rank is all that I can do as the last member of the Minamoto family in order to extol its fame." He then sent a messenger to the Imperial Court without heeding Yoshitoki's advice.

In December 1218 the Court acceded to Sanetomo's request and appointed him Udaijin. The ceremony to give thanks to the god was held at Tsurugaoka Hachimangū Shrine on January 27th of the following year. It was a splendid ceremony attended by the statesmen of the Shōgunate Government and the five highest-ranking nobles of Kyōto. On this day Hōjō Yoshitoki suddenly feigned illness upon entering the gate at Tsurugaoka Hachimangū and returned home.

The ceremony ended at night. It was snowing in Kamakura. When Sanetomo decended the staircase of the shrine after the ceremony, a man dressed in the robes of a priest suddenly pounced on Sanetomo from the shadow of a large gingko tree and with one stroke of his sword killed him. The man was arrested that night. He turned out to be Kugyō, son of Minamoto no Yoriié, Sanetomo's elder brother. Kugyō was serving at Tsurugaoka Hachimangū as *bettō*. After he killed Sanetomo, he was heard uttering: "Sanetomo is dead, now I am the leader of the Kantō Area." Historians believe that Yoshitoki plotted this assassination.

Thus Sanetomo was assassinated at the age of 28. The Minamoto family, which had established the first samurai political power in Japan, perished in its third generation after ruling for 27 years only. However, *Kinkai-Waka-Shū*, the collection of Sanetomo's poetry in which Sanetomo in his short life expressed his sorrow, remains forever as his legacy to the Japanese people. 東

# Ancient Japanese Hunting and Fishing Methods

*by Higuchi Kiyoyuki*

## *Utilization of Aconite*

TODAY, HUNTING is considered a sport but in ancient days it was an important industry. A settlement of hunters, who then were called "matagi," still exists in the area around Akita Prefecture. In the Edo Period, although most of the population was engaged in agriculture, there were some who made hunting their trade. They hunted animals for fur and meat and hawks for feathers.

In the Neolithic Period, when agriculture was not yet practiced, hunting and fishing were important

In the Stone Age of Japan, hawks were used for hunting. This is a fragment of haniwa that depicts a man with a hawk discovered in an ancient tomb.

industrial activities. The fact that 90% of the stone implements that have been discovered were used for hunting purposes indicates this.

In the Neolithic Period Japan was covered by forests in which there was a profusion of nuts rich in starch such as chestnuts and acorns, on which wild boar and deer fed. As these wild boar had thick skins it is unlikely that a one-meter bow and a 1-cm. arrowhead, which weighed only about 4 or 5 grams, could have penetrated their hides. The hunters, therefore, must have coated the arrowhead with poison. The poison, aconite, which is found in Siberia and North America is also found in Japan and has been probably used to kill boar and deer.

Aconite, which grows in the cold regions of the world, now is found in Japan only in the higher parts of the Ōdaigahara Mountains in Izu Peninsula and north of the Nasu High Plains, although formerly it grew all over Japan, including the southern island of Kyūshū. Nowadays aconite grows in southern Siberia, North America and Mexico.

The ancient people who moved into southern Siberia and the North Pacific area used aconite widely. Therefore, the first group of Japanese who came from the north must have known how to use this poison or it would have been impossible for them to kill large animals during the early Neolethic Period (called the "Jōmon Period" in Japanese history).

The alkaloid poison which is found in the root of aconite is extremely potent: 0.4 grams of this poison kills an animal weighing 50 kg. Ezo-Torikabuto, a special type of aconite which is found only in Hokkaido, is especially potent, and can kill even a large boar almost instantly. This proves that hunting in the Stone Age must have been very efficient and the ancient people must have hunted wild boar and deer without much difficulty. Today, the use of this poison is forbidden by law.

### *Favourable Natural Environment*

The short bows used in the Stone Age which also came from the north are called Mongolian bows. The shorter the bow, the longer the distance it can shoot an arrow. The bows which are presently used in archery are 6 or 7 feet long and easy to handle but the shooting distance is only about 20 meters. Also, what we call "strong" bows—of the period of civil wars in Japan—were of this type. The short bows of the Stone Age had a shooting range of 50–60 meters and thus were able to kill enough animals to support the people.

All animals, including deer and wild boar, move according to season. As Japan fortunately has many densely forested areas, the animals do not roam into large areas of the

A scene of hunting in relief seen on the surface of dotaku, the mysterious ritual utensile believed to have been used in Yayoi Period (circa 3rd c. B.C. to 3rd c. A.D.).

country. This fact made hunting in ancient times fairly easy. Only during the mating season do animals hide from human beings, forcing hunters to search for food elsewhere, but the people were able to subsist because of the abundance of mountain potatoes and arrow-wood. The potatoes contained sources of animal protein and fat as well as starch. Also, fish and insects were consumed.

## *Hunting With Hawks*

As THE HAWK bones that have been found in the shell mounds that date back to the Stone Age indicate hawks were then used for hunting. As hawks live in high mountains and are difficult to catch it is unlikely that the ancient people used them as food. *Haniwas* (images made of clay) that depict men with hawks have been discovered in ancient tombs. Also descriptions of hunting with hawks can be found in "Kojiki" (Records of Ancient Matters) and "Nihon-Shoki" (Chronicles of Japan). This method of hunting was originally invented by the Tungus people and not by the southeast Asians. It must have originated somewhere around Mongolia and have come to Japan from there. Japan then introduced it into China and Europe. The English nobles of today still enjoy this kind of hunting.

Hawks are not native to the cold regions of the world and the idea of using them for hunting was born in the northeastern part of Asia. Many Japanese forests were originally planted in order to protect hawks. Many Japanese mountains include the word "taka" (hawk) in their names, such as Takatori, Takanosu, Aitaka. Such toponyms indicate that the Japanese sought to protect the hawk.

In Japan the generals and *daimyō* (lords) were so fond of hunting with hawks that a special "profession" called "Taka-Shō" (hawk-keeper or hawk-master) was born. However, the type of hunting with hawks which was practiced after the Meiji Period (1868–1912) by the members of the Imperial family and the nobles was influenced by the hunting practices of English noble families. Although hawk-keeping was regarded as an important "profession," hunting by using hawks took place only for pleasure. However, because hunting with hawks has seasonal limitations, Japanese royalty sometimes could not entertain visiting foreign members of the nobility by using hawks for hunting. The hawk was protected until the end of World War II. As duck and quail are abundant in Japan, the Imperial family today entertains foreign visitors to the Court by holding duck hunting parties.

Besides using aconite and hunting with hawks, another particular "industry" of the northern regions was the cultivation of rice, which was introduced from southeast Asia during the Yayoi Period (about 2,200 or 2,300 years ago). At this time a longer (about 2 m.) bow, called the Malayan bow, was introduced. The older type or short bow was much stronger, able to shoot longer distances and easy to hide from the game but it had the disadvantage of requiring great strength. The Malayan bows, on the other hand, which were developed in the jungles of southeast Asia, had two great advantages: an easy approach to the game even through the density of the forest and an ability to shoot one arrow after another. After the introduction of these bows Japanese hunting techniques became more efficient.

### *The End of the Hunting Era*

When the Japanese learned to obtain food without entirely

This simple-type fishing net is even now used in various parts of the country.

depending on hunting, this rather unstable type of "industry" deteriorated and ranching developed. This development took place in the 6th or 7th century. As the Japanese did not consume much meat, hunting became only a game for the nobility and the means of obtaining furs and skins.

The hunting era in Japan ended with the Stone Age and the rice era followed. The reason why the hunting era did not last long is that there was no pastoral or nomadic era in Japanese history between hunting and agriculture and the Japanese did not learn much about the rearing of animals until much later.

Many countries followed the pattern of nomadism—ranching—agriculture. Thus the Japanese is a particular form of cultural advancement which is characteristic of a people who are in general rather timid in that they lack the cruelty of people who come from cultures based on animal hunting and eating.

### *Fishing in Ancient Times— Cormorants*

THE "KOJIKI" mentions that there were people who fished with cormorants when the Emperor Jinmu arrived at the Yoshino River. There are other descriptions of this type of fishing in works of classical Japanese literature and therefore we presume that this method of fishing was an ancient "art" of Japan.

Cormorants are sea birds which live in the wide areas that are close to the Black Current, from the Pacific coast of southeast Asia to Japan. Fishing with cormorants has been practiced in these areas. This kind of fishing must have been invented in southeast Asia and from there introduced into Japan. It is very interesting to note that the training of cormorants had begun in Japan before the raising of animals.

At the present day, fishing with cormorants is regarded as a sport. It originated in southeast Asia and today it is confined to a small part of Asia and to Japan. While hunting with hawks spread to Europe, fishing with cormorants, which cannot be artificially incubated, did not.

Fishing with cormorants has been practices in Japan from very early ages.

Fishing in a stream with a Japanese type weir.

### *The Japanese "Ama" (Diving Fishermen)*

DIVING INTO the depths of the sea for shellfish is the old fishing method which was practiced in the area of the Black Current. This type of fishing as an "industry" does not

A scene of a fishing hamlet sketched on a scroll produced in Kamakura Period.

exist in northern regions; its northern-most limit is the southern part of Korea.

In Japan the male or female fishermen who still use this technique of diving to collect shellfish are called "Ama." Female *ama* mainly work on the Pacific coast and male *ama* in the northern coast of Kyūshū. The distribution of *ama* (both male and female) on the Pacific coast occurs in the area from Kagoshima Prefecture to the Bōsō Peninsula. On the Japan Sea coast it extends from Munakata in northern Kyūshū to Hekura island of Noto Peninsula to Shimokita Peninsula, and further north to Kinkasan in Miyagi Prefecture. All *ama* must have very strong lungs and must be specially trained.

The present world diving record is 60 seconds in a depth of 30 meters. The water pressure at this depth is so great that the body can move only slightly. Japanese *ama*, diving with a heavy harpoon, can work at a depth of 45 meters, but unless they are thoroughly trained and physically strong the pressure of the water will affect their hearts. Despite such hard work, however, they maintain good health and live long lives.

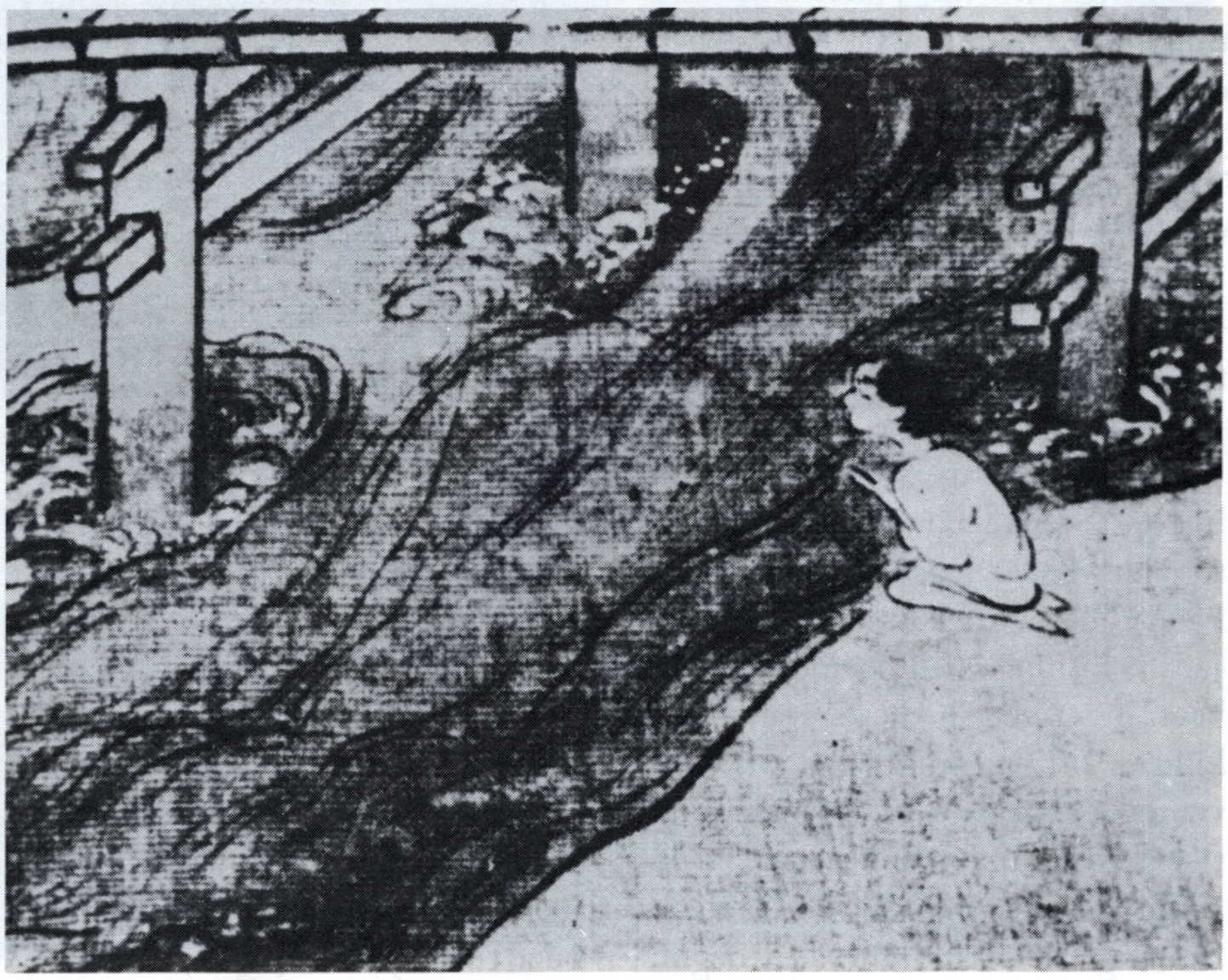
Although pearls were collected as early as the Japanese Kofun Period (2–6th centuries), the *ama* lived mainly on gathering abalone and wreath shells. These days the *ama* gather great amounts of *tengusa* (agar-agar), the material for *kanten* (a Japanese vegetable gelatine). *Tengusa*, a very important export item today, grows in a depth of about 30 meters and in order to gather it the Japanese *ama* utilise their ability to stay under water for more than 60 seconds. Nobody in the world except the Japanese *ama* can work in the sea at this depth. Thus they have developed an "industry" which is peculiar to Japan.

More than half of the food which was served at banquets during the Heian Period was gathered by *ama*. In ancient days the ama were also engaged in the manufacture of salt. As they practiced no farming, they paid their taxes with salt as well as with products of the sea.

## *The Adoption of Northern and Southern Techniques*

SINCE ANCIENT times fishing with a harpoon was practiced in Japan. A shell mound of the Stone Age depicts a sea bream which has been harpooned.

The Eskimos fished with harpoon and quill. This method was also



A fisherman who is catching fish in a net.

practiced in the Stone Age by Japanese fishermen. They drilled a hole through the lower part of the harpoon and ran a string and a quill through it. Attaching a long stick, they threw it into the sea. Even if the stick sank, the quill floated, and the fish followed it. Thus the fishermen could see the fish at all times.

There are about 200 different fishing methods which have been in practice in Japan, including the use of lanterns, traps, hooks, nets, etc. Such a wide variety of fishing methods indicates the great demand for sea products by the Japanese. At the same time it indicates how the Japanese adopted and assimilated the techniques of both northern and southern types of fishing.

In ancient Japan the most important "industries" were hunting and fishing because even after agriculture was introduced various

A fisherman with a scoop net on his shoulder and a drangnet in his hand drawn on a painting scroll of Kamakura Period.

areas both on the coast and in the mountains could not be utilized for cultivation. Those people who specialized in hunting in the mountain areas were called "matagi" and their settlements still exist. There are also settlements of *ama* on the coasts. After the Reformation of the Taika era (645), the three professions of farming, fishing and hunting were established and taxes were imposed accordingly. These three professions are still important in present-day Japan.

The Japanese fishing techniques thus inherited from ancient days were further developed by adopting the northern cold-current fishing method from Russia and the southern warm-current fishing method from southern Asia. In the area of the bay of Sendai where both methods were used the variety of hooks is the richest in the world.

## Coming Up in the Next Issue:

**(History) Life of Nichiren**

The 13th century is considered a turning point in the course of Japanese history. This period is characterized by the establishment of the samurai government and the renaissance of Buddhism in Japan. Nichiren Shonin is one of the several prominent priests who helped the revival of Buddhism.

Nichiren, who was born the son of a poor fisherman, began to study various holy scripts of Buddhism when he was 12 years old and came to the conclusion that the Lotus Sutra (Hoke-kyo) is the best form of script. Based on this firm belief, he stood on streetcorners in Kamakura and preached the "new" idea of Buddhism to the passersby. However, because he criticised strongly other sects and the Shogunate Government, he was persecuted many times. Nevertheless he never abandoned his beliefs.

**(Calendar Year) February**

From the middle of February, sweet-smelling plum flowers begin to blossom all over Japan. The plum tree is considered to be typical of the Orient. Originally from China, the plum tree was brought to Japan a long time ago. Both plum flowers and cherry blossoms are very much loved by the Japaness people. We are going to introduce some events which take place in February and which are related to plum flowers.

Notice: Vol. X No. 2 will reach you about the middle of Feb. We allow six weeks for delivery.

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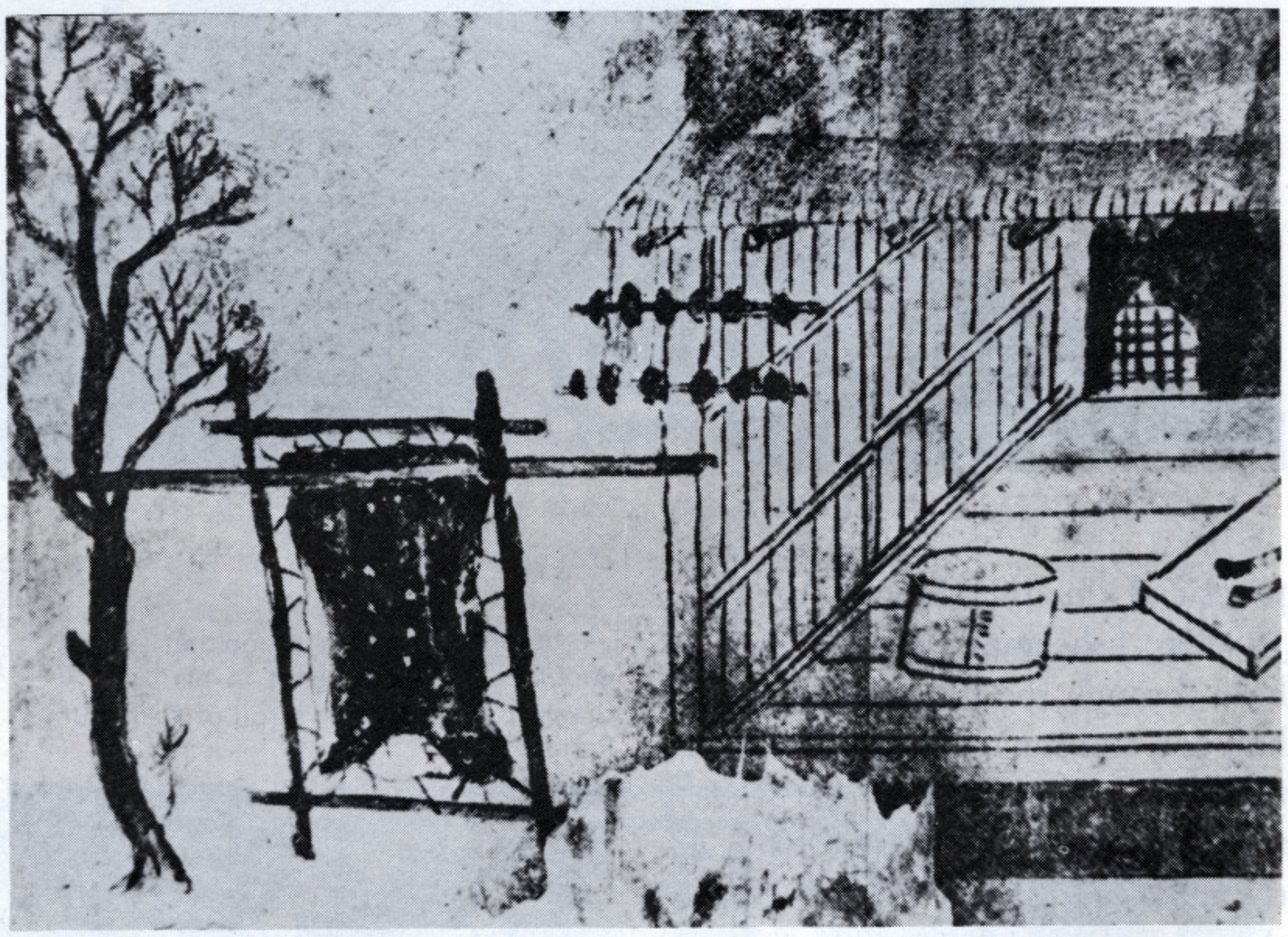
Here the techniques of harpooning fish with a quill (northern method) and catching them with a hook (southern method) are both employed.

Because the northern seas are rough, the method which is used by fishermen is to trap large numbers of fish by net. When the northern current reaches the Japan Sea, however, the waters have calmed enough to enable the fishermen to pull in a larger catch by using the same technique as the northern fishermen. Net fishing on a large scale is also used along the northern coast of the Japan Sea.



People in the mountains tanned skins of deer and wild boars by exposing them to the rays of the sun.

## *Diet and Physical Condition of the Japanese People*

An examination of the bones of the ancient Japanese revealed that they had very strong bodies. Probably even before the introduction of agriculture they absorbed enough protein from animals and fish which they caught to nourish them.

When agriculture developed and people began to obtain most of their calories from rice, the lack of salt became a problem, so salted fish were transported to the populations of the mountain regions as supplementary nutrition. Fish can be kept for a long time once it is salted. Thus the cultivation of rice necessitated the consumption of more fish.

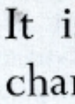
The consumption of too much protein deteriorates the breeding ability and prevents the increase of population. To modify this phenomenon, it is necessary to augment one's diet with vegetables and seaweed. Although the physical deterioration of the Japanese people of the Heian Period was obvious, the reason that so many people of that era were able to survive is that they consumed great amounts of seaweed. Because Japan is surrounded by water, the Japanese could always live on the products of the sea (fish, shellfish, seaweed). The addition of these alkalic foods to people's diet helped them to build strong bodies, improve their breeding ability and thus contribute to an increase of population. 東

# The Spirit of the Law in China

When general Liu Pang, one of the generals who revolted against the Ch'in Dynasty in October 206 B.C., destroyed the army of Ch'in, the Emperor surrendered to him. Upon entering the Imperial Palace, General Liu Pang, who was from a humble class, was immediately attracted by the various treasures and the numerous beautiful women who were kept there. Liu Pang wanted to stay in the palace, but one of his retainers advised him as follows: "You have not conquered the whole nation yet. Your really big task begins now. Please leave the palace as soon as possible and pitch camp at a suitable place." But Liu Pang would not listen to him. Then another retainer who was known for his wisdom stated: "The Ch'in Dynasty incurred the resentment of the people because of its unreasonable politics. Since the hatred of the people has been very strong, a commoner like yourself can obtain their support and enter the palace today. What you are supposed to do now is to give peace to the people, as they have suffered greatly from the tyrannical government of the Ch'in. If you are dazzled by these treasures and these beautiful women and you stay in the palace only to enjoy yourself, you will be following exactly the same path as the ex-Emperor of the Ch'in did." Liu Pang accepted his advice and immediately abandoned the palace and moved to another location to pitch camp.

He then invited the heads of the provinces to his camp and announced: "You have been suffering from the severe and cruel laws of the Ch'in. I have come here to relieve you of your troubles and I have no intention of becoming another tyrant. I promise you that there will be only three articles in the new law. They are as follows: the death penalty for those who kill others, a just punishment for those who hurt others, and a just punishment for those who steal. I will abolish all the remaining laws of the Ch'in." The people were so happy with this announcement that they agreed with great enthusiasm to make Liu Pang their new Emperor.

This is the fact which is recorded in the *Shih Chi* (*Record of the Historians*) by Ssu-ma Ch'ien. Following Liu Pang's proclamation, the simplified law in China was called "the law consisting of only three articles."

The origin of the character "法" which means "the law," was "灋." It is generally accepted that this character consists of "氵," which means "to force someone to retreat," "氵" which either describes water, or simply means water, and "  ", that depicts an animal which has the head and horns of a deer, the hooves of an ox, and the body of a donkey. In ancient China this strange animal was kept on the palace grounds on a small island on an artificial lake so that it was "forced to retreat," i.e., to "draw in its claws" and could not escape. The origin of the *Kanji* "法" is said to depict the above-mentioned situation in which that animal found itself. To the ancient Chinese, therefore, the law meant "the frame which forbids protrusion."

According to another story, the original character "法" meant "water surrounded by banks." The significance of this *Kanji* was "to prevent a bad deed in the same way as banks prevent floods," or "to conduct a lawsuit as evenly as water ".

As *Kanji* "法" had been already in use in China during the Yun Dynasty (1450–1049 B.C.), we infer that simple laws had been already in existence. However, some ancient Chinese laws appear very strange to us. For instance, one article of ancient law exhorts: "Those who throw ashes on the street will be put to death." One of Confucius's pupils considered this law too severe and asked his master for his opinion. Confucius answered: "That is the correct way of establishing a law. If one throws ashes on the street they may fall on someone. Then the person on whom the ashes fall will get angry at the one who threw them, and they will begin to fight. The fight may eventually involve their relatives and there will be killing among them. In other words, the careless act of throwing ashes on the street may eventually develop into the serious crime of murder. Therefore, it is only natural to punish severely the one who throws ashes. Nobody wants a heavy penalty and, on the other hand, it is very easy not to throw ashes on the street. To let people do an easy thing and so save them from a serious crime is a very clever way of administering affairs of state."

The word "法" not only means "the law" but it also came to mean "the standard of human life" and "method." The Chinese people who introduced Buddhism used this character as the translation of the Sanskrit term "*dharma*" (truth, the teaching of Buddhism). 東

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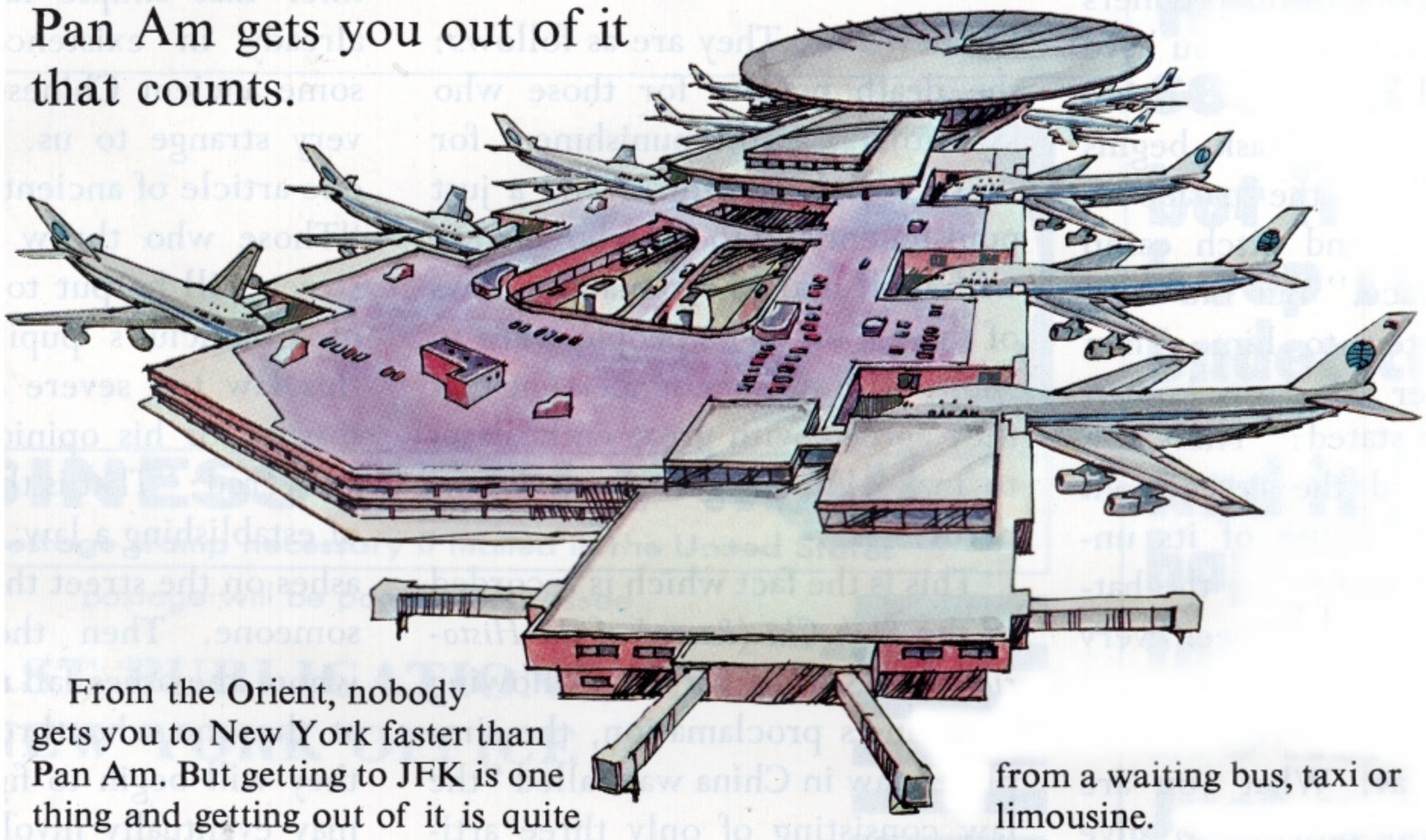

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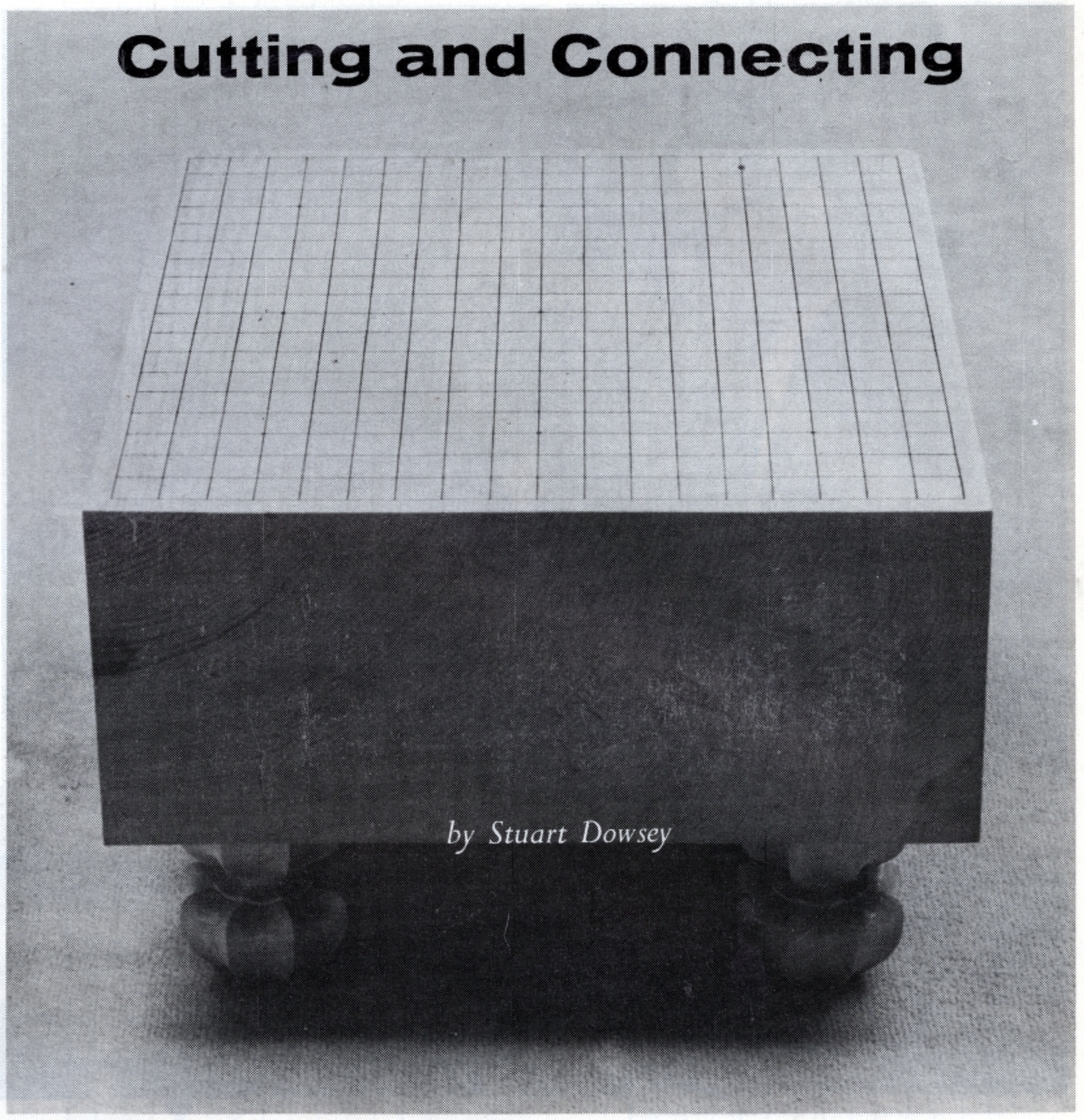
# Cutting and Connecting



*by Stuart Dowsey*

"United we stand, divided we fall" might have been especially coined to refer to go. Territory remains the final criterion but isolated groups of stones have to have two eyes no matter where they are and irrespective of territorial considerations. If a player can separate the enemy's stones into two halves, each half must make two eyes. As long as the stones remain joined, one eye in each half will suffice. The player who keeps his opponent's stones separated and his own connected will enjoy a distinct advantage.

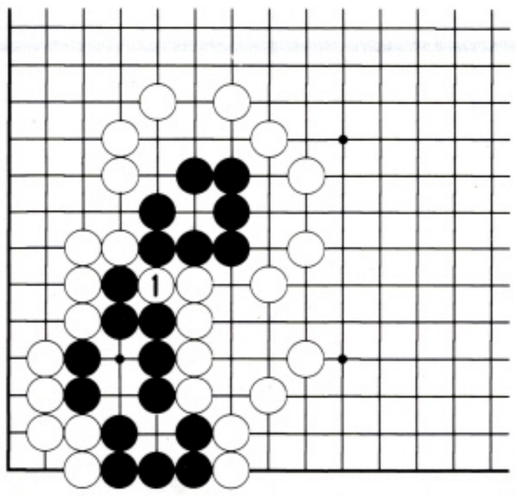
A move which actually separates the enemy stones is called a cut. White 1 in Dia. 1 is a perfect example. The seven Black stones in the upper area are cut off, have only one eye with no prospects of another and will die. The basic cutting pattern is shown in the Reference Diagram. Of course, both Black and White are cutting each other but the surrounding circumstances decide the outcome.

A connection is a move which protects against a cut and securely joins stones of the same color together. There are various types of connection which we will look at in this article. The cut at 'a' is threatened in Dia. 2. In this instance, White can connect solidly as in Dia. 3 or loosely as in Dia. 4. In the latter case, if Black pushes under at 'a', the White blocking play of 'b' naturally makes another

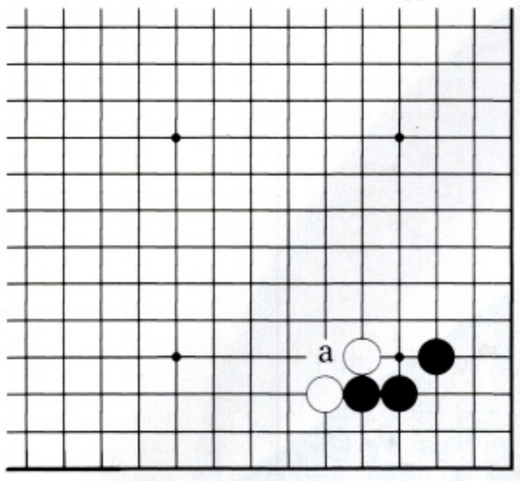
open connection. In Dia. 5, White plays 1 to connect two cutting points at the same time making this a 'double connection.' A solid connection is inadequate in this instance as it can only protect one cutting point at a time.

Look at Dia. 6. White is threatening to push through at 'a', Black blocks with 'b' and White cuts at 'c'. Should this happen, the solitary Black stone left in the corner will be extremely weak and vulnerable. What is the best way for Black to defend his weakness? The obvious move is the simple connection at 'a' but Black 1 (known as a 'bamboo-joint' connection) is far better. This connection cannot be broken and Black is in a better position to develop on the outside.

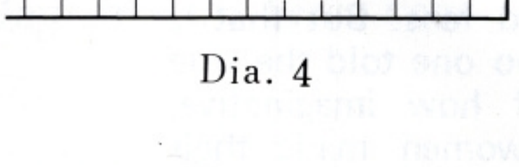
Closely related to the cut is the peeping move which threatens a cut. White 1 in Dia. 8 is a peeping move which aims at the cut of 'a'. Black must connect if he wants to protect these stones. Similarly, Black 1 in Dia. 9 is peeping at the hole between the two White stones. White connects with 2 and Black jumps out into the center with 3 to separate the White stones into two groups. Clearly, this example is leading to a fight. While no one knows who will win, Black is at an advantage, having correctly applied the principle 'divide and conquer.'



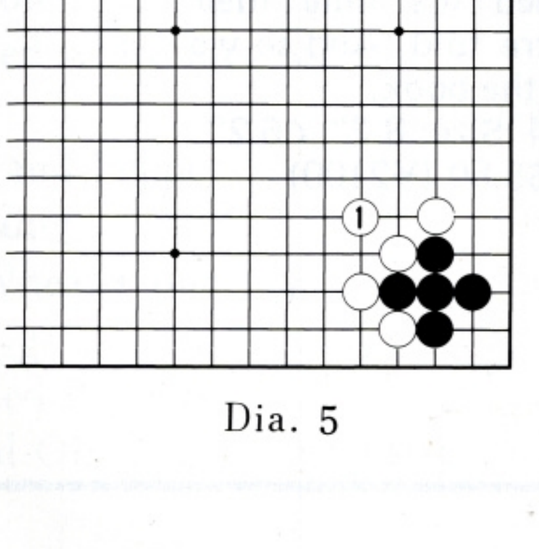

Dia. 1




Dia. 2



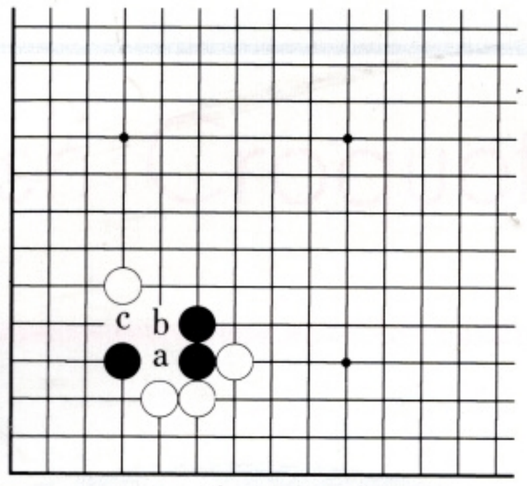

Dia. 3



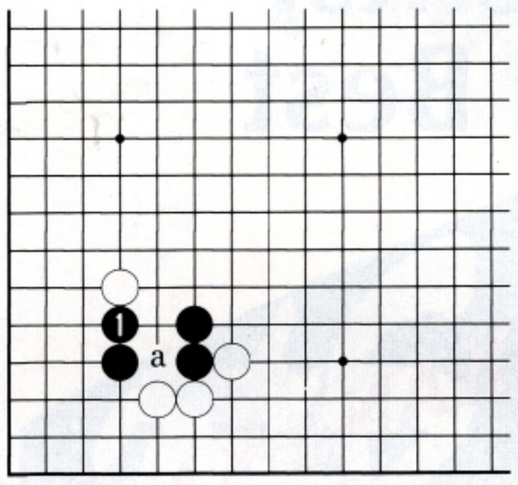

Dia. 4



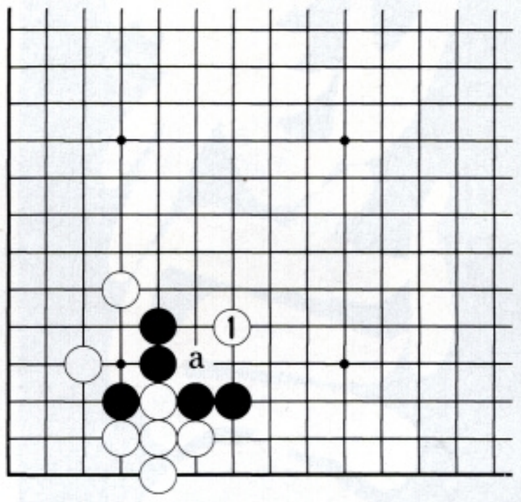
Dia. 5



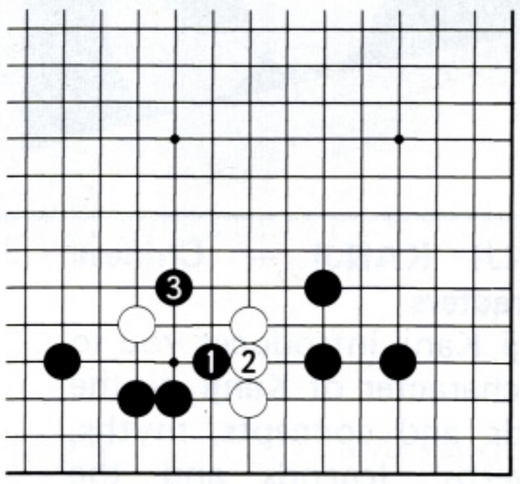

Dia. 6



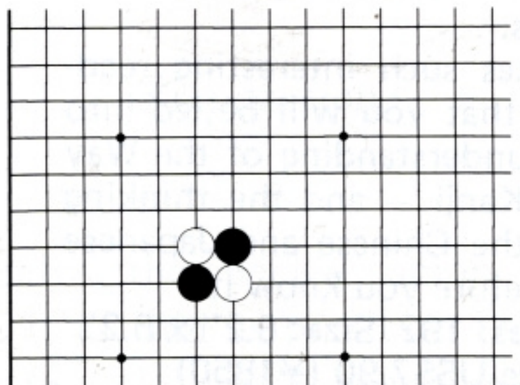

Dia. 7




Dia. 8



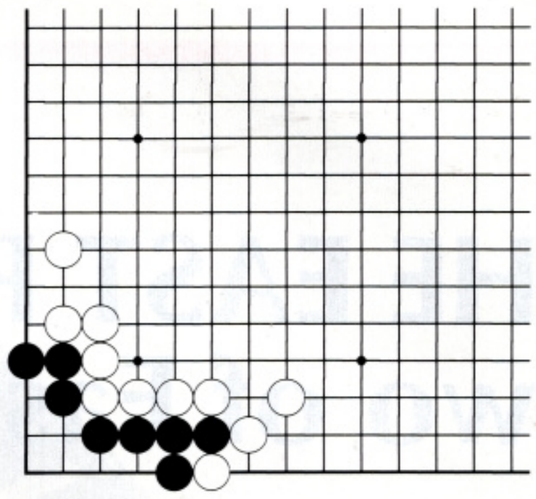

Dia. 9



Reference Diagram

*January Problem: White to play*

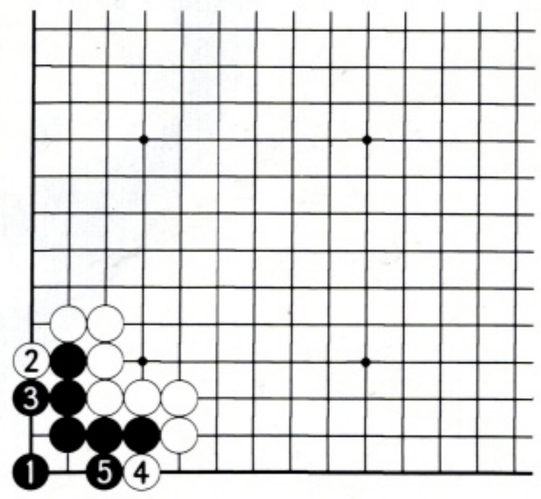
If you understood the preceding lesson, this problem will present no difficulties at all.



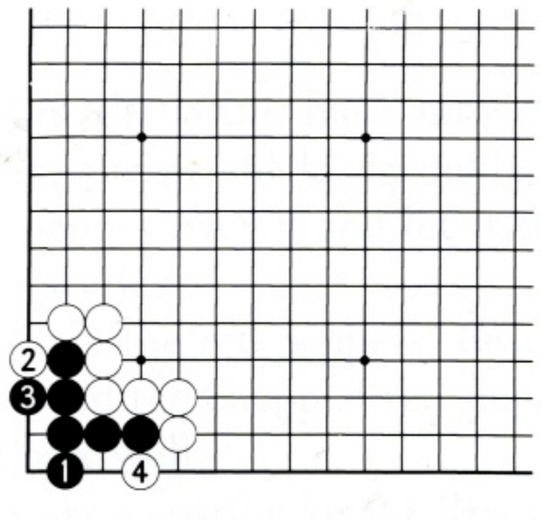
January Problem

*November/December Problem:*

Answer 1—Correct. The corner point is a sort of blind spot which many people will forget but in this case it is the only way to make two eyes.




November/ December Problem
Answer 1




Answer 2

Answer 2—Failure. Any other point such as 1 in this diagram, (or playing down at 2 or 4) will end in failure as White speedily reduces the number of eyes to one.

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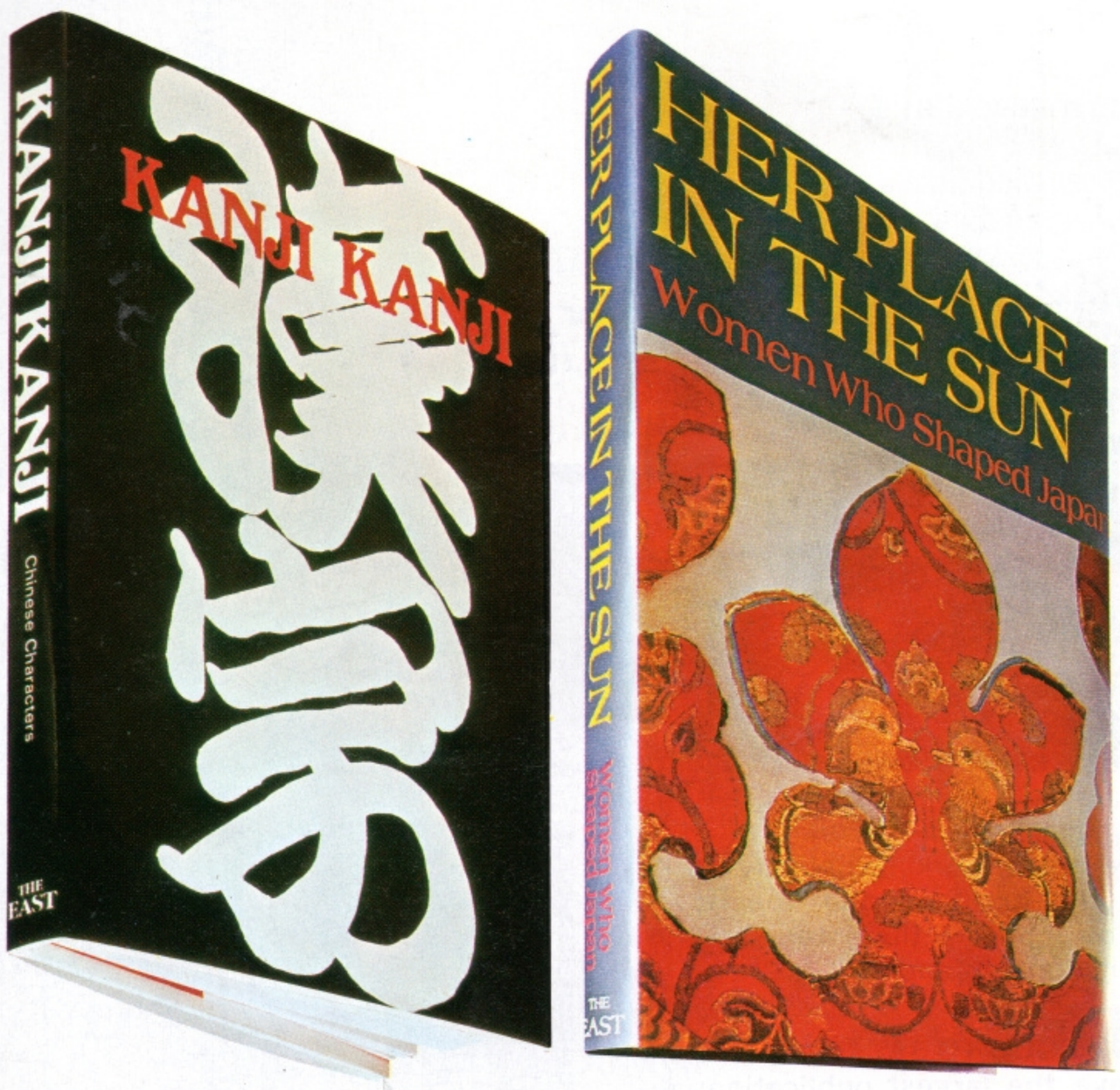


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# Fish Croquettes

*Ingredients: Serve Four*

Onion ..... 1 large
Boned white meat of fish
..... 300 grams
Salt and Pepper
Coating
Wheat Flour ..... a little
Eggs ..... 2
Red Peppers ..... 2
Salad Oil ..... 3 tablespoonsful
Sauce
Vinegar ..... 3 tablespoonsful
Soy Sauce .... 2 tablespoonsful

*Preparation:*

1. Halve the peeled onion and slice it as thin as possible. Dip it into in cold water, changing the water two or three times. Remove from water and place in a basket to dry.
2. Cut the white meat into slices about 5 mm. thick. Sprinkle salt and pepper over it and let it stand for a while.
3. Chop the red peppers. Beat the eggs, add the chopped red peppers and mix well.
3. Make a coating for the flavoured meat by sprinkling flour over it and dip into egg mixture.
5. Heat salad oil in a pan and broil the coated meat thoroughly.
6. Place the sliced onion in a dish and serve the meat on it. Eat hot and serve with soup. 東

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| S/N Ratio |
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